

The LUTHERAN C H U R C H QUARTERLY

VOLUME XVI

OCTOBER, 1943

NUMBER 4

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AMONG THE NEW BOOKS

INDEX TO VOLUME XVI

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CONTENTS FOR OCTOBER

CONTRIBUTORS TO THIS ISSUE	330
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ARTICLES

TWO NOTABLE CONTROVERSIES. <i>By Herbert C. Alleman</i>	331
THE LOCAL CONGREGATION LOOKS TO THE FUTURE. <i>By Edward Traill Horn, III</i>	341
THE OLD TESTAMENT TODAY. <i>By J. M. Myers</i>	363
THE RELIGIOUS LIFE OF THE MENTALLY ILL. <i>By Carl J. Schindler</i>	382
SOEREN KIERKEGAARD AND HIS MESSAGE. <i>By E. Gomann</i>	393
PHILOSOPHY OF HISTORY FOR BIBLE CLASSES. <i>By Merle William Boyer</i>	410
PREACHING IN THESE DAYS. <i>By Ivan H. Hagedorn</i>	414

AMONG THE NEW BOOKS

Chamberlain, <i>The Meaning of Repentance</i> (R. D. Snyder)	424
Case, <i>The Christian Philosophy of History</i> (A. R. Wentz)	425
Barzun, Holborn, Heaton, Malone, La Piana, <i>The Interpretation of History</i> (A. R. Wentz)	426
Hickman, <i>Signs of Promise</i> (D. F. Putman)	427
Flewelling, <i>The Survival of Western Culture</i> (F. B. Herzel)	428
Brown, <i>The New Order in the Church</i> (G. M. Smith)	429
Qualben, <i>The Christ We Know</i> (E. E. Flack)	430
Greever, <i>What Matters? Thoughts About Things That Matter</i> (P. D. Brown)	430
Kretzmann, <i>The God of the Bible and Other "Gods"</i> (G. W. Forell)	431
Eisenberg, <i>The First Hundred Years, Roanoke College, 1842-1942</i> (A. R. Wentz)	433
Carlsen, <i>The Years of Our Church</i> (T. G. Tappert)	434
Field, <i>Johann Sebastian Bach</i> (G. J. Muller)	434
Barstow, <i>Getting Acquainted With God</i> (H. D. Hoover)	435
Burkhart, <i>A Guide for a Man and a Woman Looking Toward Marriage</i> (H. D. Hoover)	436
Prichard, <i>If They Don't Come Back</i> (H. D. Hoover)	437
<i>Manual of Practical Church Work</i> (P. J. Hoh)	437
<i>On Wings of Faith</i> (P. J. Hoh)	437
Booth, <i>The Quest for Preaching Power</i> (H. F. Baughman)	437
Bower, <i>Christ and Christian Education</i> (R. D. Heim)	438
Jones, <i>The Faith of Our Children</i> (R. D. Heim)	439
Mueller, ed., <i>The Concordia New Testament with Notes</i> (R. D. Snyder)	440
Ironside, <i>Historical Sketch of the Brethren Movement</i>	440
Hoever, <i>I Pray the Mass</i> (R. G. Seltzer)	441
Kerr, <i>A Compend of Luther's Theology</i> (T. G. Tappert)	441
Little, <i>Lutheran Confessional Theology</i> (T. G. Tappert)	442

THE LUTHERAN CHURCH QUARTERLY

Editors

Theodore G. Tappert
Emil E. Fischer
Philadelphia

Harvey D. Hoover
Raymond T. Stamm
Gettysburg

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Manuscripts, books for review, and other editorial correspondence should be addressed to Professor Theodore G. Tappert, 7333 Germantown Avenue, Philadelphia, Pennsylvania.

The aims of THE LUTHERAN CHURCH QUARTERLY are (1) to give intellectual expression to the faith of the United Lutheran Church in America as set forth in its doctrinal basis, to maintain that faith, and to show constantly its relation to the practical religious living of those who hold it; (2) to promote cordial understandings between the bodies of Lutherans, both in America and Europe, and between Lutheran and other Christian groups; (3) to discuss, in a constructive and helpful manner, the relation of the faith of the Lutheran Church to the religious issues involved in contemporary life and thought.

The editors will welcome contributions that are likely to be helpful in the furtherance of the aims set forth above. It will be required of such contributions that they shall be frank and fair in their discussion of moot questions; that they shall be free from controversial animus; and that their contents shall be of real scholarly and practical value to the reader. THE LUTHERAN CHURCH QUARTERLY shall be conducted with due regard for the Christian liberty which proves all things and holds fast that which is good, and for which the Lutheran Church has always stood. Difference of opinion between contributors, or between a contributor and the editors, will not of itself exclude articles from publication, since the editors will not hold themselves responsible for the opinions of contributors. The editors reserve the right to reject any article without assigning a reason for their action.

CONTRIBUTORS TO THIS ISSUE

HERBERT C. ALLEMAN is professor emeritus of Hebrew and Old Testament Literature and Theology in the Gettysburg Seminary.

EDWARD TRAILL HORN, III, until September of this year pastor of the Cornell University Lutheran Church, Ithaca, New York, is assistant professor of Practical Theology in the Philadelphia Seminary.

JACOB M. MYERS, for many years instructor, is now professor of Hebrew and Old Testament Literature and Theology in the Gettysburg Seminary, succeeding Professor Alleman.

CARL J. SCHINDLER, pastor of St. Paul's Church in Wilkes-Barre, Pennsylvania, and chaplain in a mental hospital there, is the author of *The Pastor as a Personal Counselor*.

EMIL A. GOMANN is professor of Old Testament Literature and Theology in the Lutheran Theological Seminary at Saskatoon, Saskatchewan, Canada.

MERLE WILLIAM BOYER, until September pastor of the Edgwood Church in Wheeling, West Virginia, has succeeded GEORGE B. ARBAUGH as professor of Philosophy and Psychology in Carthage College, Carthage, Illinois.

IVAN H. HAGEDORN is pastor of Bethel Church in Philadelphia, Pennsylvania.

Among the reviewers of books in this number are RUSSELL D. SNYDER, professor of the New Testament and Practical Theology in the Philadelphia Seminary; ABDEL ROSS WENTZ, president and professor of Church History in the Gettysburg Seminary; DWIGHT F. PUTMAN, pastor of Christ Church in Gettysburg, Pennsylvania; FRANK B. HERZEL, pastor of St. Paul's Church, Batesville, Indiana; G. MORRIS SMITH, president of Susquehanna University, Selinsgrove, Pennsylvania; P. D. BROWN, pastor of St. John's Church in Salisbury, North Carolina; GEORGE W. FORELL, pastor on leave from Wenonah, New Jersey, for graduate study in New York City; and GEORGE J. MULLER, pastor of Grace Church in Pittsburgh, Pennsylvania, and a member of the United Lutheran Church's Church Music Committee.

The election in May, 1943, of Professor EMIL E. FISCHER to the office of president of the Lutheran Ministerium of Pennsylvania and Adjacent States, and his subsequent resignation from his professorship in the Philadelphia Seminary, created a vacancy in the editorial staff of THE LUTHERAN CHURCH QUARTERLY which will be filled, beginning with Volume XVII, by Professor PAUL J. HOH, also of the Philadelphia Seminary.

The staff records with gratitude the service which President FISCHER has rendered to the QUARTERLY since 1935, and welcomes the return of Professor HOH, who was a member of the editorial staff from 1928 to 1934. Previous to 1928 both men were associated editorially with THE LUTHERAN CHURCH REVIEW, one of the predecessors of the present QUARTERLY.

TWO NOTABLE CONTROVERSIES

HERBERT C. ALLEMAN

Gettysburg, Pennsylvania

THE great confessions of faith in the Christian church have been the fruit of persecution, opposition, or controversy. Dr. George W. Richards has given us a fascinating study of this fact in his book, *Creative Controversies in Christianity* (1938), in which he traces the process of confessional pronouncements from the prophets of Israel (specifically, Amos) to Karl Barth. The deepest words of Jesus were spoken as His apologetic in the face of opposition. Mark, our primary source, is in the form of a Greek drama from the appearance of John the Baptist to Jesus crucified and risen. "It contains the chief act in the tragedy of the ages—the conflict between prophets on the one hand and priests and people on the other; between principalities and powers, world rulers of darkness and the spiritual hosts of wickedness in the heavenly places; between the kingdom of God and the kingdoms of men."¹ Similarly Paul's most creative words were spoken against "false brethren" and "those of the circumcision"—Jewish Christians with whom he fought the battle of the ages and Gentile Christians with whom he worked out his great doctrine of the resurrection. It was in conflict that he came to formulate his creative theses of "the mind of Christ" in the mind of the believer, the Holy Spirit in the bestowal of special gifts (I Cor. 12) which make up the Christian endowment, and the resurrection of the body (I Cor. 15). Similarly the creeds of Christendom were born of the conflicts of the faith of the church with speculative philosophy—"the quest for a Christian metaphysic." The records of the Christological controversies make dreary reading for the lay mind today, but these controversies were battles for the

1 Quotations not otherwise indicated are from *Creative Controversies in Christianity*, courtesy of Fleming H. Revell Co., New York.

survival of the faith. As Carlyle tersely put it, "If Arianism had won [at Nicea], Christianity would have dwindled into a legend." The invasion of the Southland by the hordes of the North, with their ruthless destruction of its culture, gave the Christian world Augustine's *The City of God*, one of the great confessions of faith of all time. The imperial madness of the Papacy called forth the Confessions of the Reformation.

No great ecumenical creed has been given to the world since the Reformation. But, beginning with the controversy between Erasmus and Luther on the former's *De libero arbitrio*, to the present hour, controversy between the two types of mind represented by those two protagonists has been going on, from time to time producing confessional testimony of a high order.

Erasmus was the outstanding humanist of the sixteenth century. All that was best in the Renaissance seemed to have been gathered up and minted in him. He was a historical and critical scholar, which in the sphere of religion took him back to the text of the New Testament. "He was in search of a religion or a way of life better than that which was offered by the Church of Rome." Both he and Luther had been monks, but Erasmus found the monastery as chafing as a concentration camp, while Luther under its discipline worked out the problem of his soul's salvation. Erasmus' primary interest was culture. He was of delicate mold and fastidious tastes. He liked ease and luxury and the seclusion of the study, and he suffered from the tumult of promiscuous contacts. Luther was of peasant stock, not primarily a scholar, a critic, or a historian. Primarily "he was a sinner in search of salvation." He also went back to the New Testament, but with a very different interest. He was searching for the answer to the question, What must I do to be saved? Each found what he sought. Erasmus found Jesus the great teacher, the most fascinating character in literature. Luther found Christ the Saviour. "Erasmus restored the religion of Jesus, Luther restored the religion about Jesus. Each became the head of a new movement. Erasmus of the school that exalted Mind to the highest place and made it Arbiter, Luther of the fellowship of men saved by grace through faith." Erasmus

was at home in many lands and in the company of intellectuals everywhere, a true antetype of the great Goethe. He disliked uncouth manners and roughness of speech and conflict. Though he lampooned it, he never broke with the Church of Rome, and he was on friendly terms with the Popes, as he would have been with the leaders of all the religions of the world. Luther was at home only in his native Saxony and in the company of those who shared his faith. Characteristically he wrote to Erasmus, "God has given you learning, art, understanding, experience, and every preparation for fine speaking and human wisdom. While I am inexperienced in ornamental speech, I by the grace of God am not inexperienced in that wisdom that Christ has given me to understand"—an understanding which had led him to break with the Papacy though that meant excommunication.

"Erasmus held," says Dr. A. C. McGiffert, "with all the humanists since, that Christianity was primarily an ethical system; Christ was the great teacher and exemplar; and to be a teacher meant to conduct one's life in accordance with the principals which governed him. Jesus appeared in the role of a sage, and Christianity under the aspect of a moral philosophy rather than a religion of redemption."² According to Luther man can do nothing for his own salvation, corrupt as he is through sin. "To throw any doubt upon human depravity . . . and to suggest the existence of any virtue or merit in man—this was to belittle divine grace, and was the worst and most dangerous of errors."³

"When we understand the fundamental difference between Luther and Erasmus," says Richards, "the difference between Hegel and Kierkegaard, and Schleiermacher and Barth becomes clear." The contention between those two great minds has set the copy, as it were, for the thinking which has occupied the philosophers, scientists, and theologians since. Philosophy and science have taken their turns at trying to resolve the difficulties which the Christian creeds present to the natural mind, but in the last analysis the controversies of the last four centuries are variations

² *Protestant Thought Before Kant*, p. 11.

³ *Ibid.*, p. 17.

of the difference between Erasmus and Luther, the age-long difference between humanism and confessionalism.

The current year has produced an interesting parallel to the Erasmus-Luther controversy, the discussion between Dr. Hornell Hart, of Duke University, and Dr. Charles Clayton Morrison, which ran through several issues of *The Christian Century*. It began with the person of Christ. Dr. Hart had written an article on "Perfect Christ and Imperfect Jesus." Jesus was the product of the culture of His age. He is to be accounted for as science accounts for all phenomena, and Dr. Hart has ventured to frame the verdict. Has not science a right to make a value judgment of Jesus as of all other factors in human development? Where shall we look for the ultimate revelation of reality?

Taking the second question first, Dr. Hart finds this revelation in his ideals—"perfect Christ" after the Pauline conception, but not in "the imperfect Jesus." (It should be said that his "imperfect Jesus" is an interpretation, at times very arbitrary.) Out of the "imperfect Jesus" Paul made his Christ, an ideal concept. But Paul says his "perfect Christ" was given to him, and that it was not of man or of man's wisdom. If it were his personal achievement it would have authority only for him; but he gives it to his followers as given to him. If the "perfect Christ" is a matter of personal achievement, as an ideal it would vary as personality varies, and we should be left without a standard. A standard is an established measure of value. It is established by the consensus of those best qualified by position and contact to determine the value. That is why the Protestant Reformation fell back upon the Scriptures as "the only infallible rule of faith and practice."⁴

Dr. Hart's test of authority is, "Does the unique Jesus draw us on to seek hungrily for further revelation, going far beyond what could be made known through the Carpenter of Nazareth?" "No," says Dr. Morrison, "the revelation of God in Jesus Christ is definite and final. Its finality is its uniqueness. It does not

4 For the grounds of this position see C. M. Jacobs' *What Then Is Christianity*, a book far too little known, pp. 22 ff.

drive us to seek for other revelation." Dr. Morrison finds this revelation in something God has done objectively, the record of which is found in the New Testament. There is a point to be noted here. The ultimate revelation is not the New Testament in itself. The New Testament is but the record of it. It is in Jesus Christ who is made known to us in that record. The New Testament is to be read in the light of His day and not by the tests imposed upon it by our literary science. Its story is told in pictures; pictures are all men's books. "The meaning of the Virgin Birth," says Dr. J. S. Whale, "is ultimately dogmatic; it is one of the many ways in which the New Testament asserts that the Son of God came into history; he did not come out of it."⁵ It is in Jesus Christ who caused the New Testament to be written and gathered about Him a company of followers who became His church and kindled a new life which has never gone out that our authority is to be found.

"How do I know," asks Dr. Morrison, "that this revelation is thus preeminent? I know it because I respond to it as the supreme value. . . . I do not prove by the rational processes of science that the form in which God confronts me in Christ is the supreme value. He just *is* my supreme value." Which recalls Melancthon's words, "To know Christ is not to speculate about the mode of His Incarnation, but to know His saving benefits" (*Loci, Int.*). This is what Dr. Morrison calls dynamic knowledge, the kind of knowledge of which Luther spoke in his letter to Erasmus.

The other question which Dr. Hart raises is, Has not science the right to make a value judgment of Jesus as well as of all other factors in human development? To that Dr. Morrison replies: Value judgments are not a matter of "right." Christianity as such has not a "right" to make a value judgment, nor has science as such. Value judgments are made when the value is presented. They are, in the last analysis, a spontaneous, personal response. They belong to the field of "primordial moral decision and supremely of religious faith." Science does not create values—

5 *Christian Doctrine*, courtesy of the Macmillan Co., New York.

it only expounds and coordinates them. It shows how they can be more fully realized. Health is a value—science shows how to preserve or recover it. Swift transportation is a value—science shows how to secure it. The home is a value—science makes constructive proposals for its stabilization and improvement. In not one of these is it in power of science to create or to change the value. And there are bad values as well as good, and science may be used—alas, is used—to promote bad ends as well as good. In the determination of values, the living truth, or what Dr. Morrison calls dynamic knowledge in contrast with academic or merely cognitive knowledge, is found only in responsive devotion to the supreme value—be it good or bad, God or Hitler. In the case of the Christian it is God, whose self-revelation in history is carried by the community in its living memory of Jesus Christ.

Dr. Morrison points out that we cannot prove the supreme worth of Jesus Christ by reason alone. Such proof might even leave us unresponsive to Him, because the moment we isolate reason from the whole self and set it to work on any subject whatever, we become scientists; that is, we deal with an objective reality with only a part of ourselves and are therefore dealing with only a part of the reality. "A value judgment is a concrete response of the whole self to the whole concrete object of value." The value judgment operative in Christian faith involves our whole selves—not cognitive or scientific understanding only, but our reason, emotions, and will. To use Dr. John A. Mackay's illustration, the scientist views life from a balcony, while life goes on in the procession in the street. This self-imposed detachment has enabled science to do its marvelous work in the cognitive field, but it has also led to an attitude of ultimacy in matters which transcend its domain.

This brief synopsis may give an insight into this interesting and stimulating debate, for the full text of which the reader is referred to *The Christian Century* of June 2, June 30, and August 4, 1943. The value of such a controversy is that it makes those who followed it face squarely the question, Is Christianity a religion

founded on events or on ideality, an absolute or a relative religion. The writer experienced the following reactions:

1. Controversy is not to be deplored if it is vital. If it is conducted only to fix old landmarks and to put new penalties upon liberal thinking or to cast fresh slurs on conservative convictions, it is not creative but only destructive. If, however, the aim of the controversy is to arrive at larger truth with regard to vital interests, there is always the possibility that the exchange of ideas in discussion may be the birth-pains of a new confession of faith. Confessions are photographs of the church's mind in particular crises in her life, when through opposition—or more severe treatment—her faith became vital; they are the church's testimony in her hours of trial. Confessions must be testimony before they can become tests; their only value lies in the fact that they were once the original expressions of a faith kindled afresh by the need of the hour. Only those that grew out of such an experience have survived or deserve to survive. The Arabs say there had been forty thousand prophets; they have a record of but few, and one only is all Arabs' prophet. Confessions of faith, like prophets, do not spring forth on order. They were not made, as the Bible was not made, by self-appointed writers sitting down in the quiet of the study or gathering around the table of a committee-room and saying, Now we are going to write a new creed. The Bible grew out of the events which it records, the creeds came out of the experiences which produced them. The challenge must be sufficient to justify the declaration, and the declaration must come from an awakened and militant church. It is possible that we need a new formulation of Christian belief. If so, it will have to grow out of the experience of the whole Christian fellowship. It will not be a philosopher's creed, nor a scientist's creed, but Everyman's creed. Let the church keep its head and stick to its last.

2. In the sphere of religion, dynamic knowledge must be recognized as valid. Cognitive knowledge is for the intellect alone. Religion is a matter of intuition, the emotions, and the will after the cognitive faculty has discerned the elemental facts. Perhaps this is what Jesus meant when He said, "Except ye be converted

and become as little children, ye shall not enter into the kingdom of Heaven" (Matthew 18:3). Scientific investigation of Christian faith is not to be decried, but it is to be remembered that ultimate values are not determined alone by its processes.

3. Dr. Hart's "perfect Christ and imperfect Jesus" in the last analysis is unitarianism. His "perfect Christ" is but an ideal, and his "Spirit" is but the influence of his ideal. When he writes, "Only the God-side of Jesus Christ was perfect" and "the man-side was a human, fallible product," we are hopeful and begin to look for an orthodox confession; but he hastens to add, "the God-side is the Christ Spirit which can be born in any consecrated human being as in Paul and in every true Christian." Such a doctrine as the kenosis is a travesty to Dr. Hart. We have nothing in the Synoptic Gospels but the "imperfect Jesus." Paul's Epistles and the Fourth Gospel are not valid evidence here. Dr. Hart simply does not believe that it is God himself, personally present and redeemingly active, who comes to meet men in this Carpenter of Nazareth. The Jesus who simply illustrates general religious truths is neither the Jesus of the Synoptic Gospels nor the Christ of Paul. Those Gospels are not so much narrative chronicles of the life of Jesus—as such they leave much to be desired—as "monuments of the selective and tenacious beliefs of the church from its earliest beginnings." Even scientific critics of the New Testament admit that Jesus' language about himself justified the belief of the first disciples; it explains their attitude to Him and their confidence in Him. They do not speak of Jesus in just the same way that Paul does, but that is to be expected. There was not a Paul among them. They were but learners in His school and deeply perplexed about many things in Him. "One of the strong internal evidences for the authenticity of these Gospels," says Dr. Jacobs, "is the manifest perplexity of the disciples over their Master's life."⁶ We hear it in the protests of their dawning faith: "Is not this the carpenter, the son of Mary?" That is still the protest of the natural mind in the face of the wisdom of His words and the mighty works wrought by His hands.

6 C. M. Jacobs, *op. cit.*

It is further to be remembered that the early Epistles of Paul antedate any of our present Gospels, and New Testament science concedes that they are original documents. The same science now holds—and with reasonable certainty—that there were earlier written records of the life of Jesus on which the writers of the Synoptic Gospels drew. These hypothetical written sources can hardly have been anything more than fragmentary records of Jesus' words and deeds. It is asking too much that we discard the Epistles and construct original Christianity out of sources which themselves have to be reconstructed. The Epistles constitute just the kind of literature we should expect in the decades in which the memory of the "imperfect Jesus" was still vivid and eye-witnesses of His ministry still available. They tell us what the writers believed about Him, what He meant to those who gave Him their allegiance. "When they did their writing," says Dr. Jacobs, "it was with a definite purpose. It was not the Fourth Evangelist only who wrote 'that ye might believe.' " We may refuse to accept their testimony, in Epistle or Gospel, but one thing we may not do—we may not go behind them and rewrite the documents.

As a matter of fact, the hypothetical distinction between "perfect Christ" and "imperfect Jesus" is misleading. It separates two things which are not separate. In so far as they are distinct, they are two aspects of one God-man. Similarly, with regard to "the religion of Jesus" and "the religion about Jesus," it is not a question of "either/or" but of "both/and." The religion of Jesus was very real. If it had been otherwise He would not have held the loyalty that His disciples gave Him. But this religion, when communicated to any other than Jesus Himself, at once became a religion about Him, and there is no need to assume that it was due to extraneous causes.

The doctrine of the Trinity is a mystery. It is no greater mystery than life itself, with its "perfect Soul" and "imperfect body," a spirit whose native air is eternity and a body which we can re-

solve into the chemical elements of earth. The literature of the race is one long testimony to the mystery of man's dual nature. The Trinity is a mystery we shall never be able to resolve by the processes of science, but one thing is to be said for it—it does not let us down when we read the New Testament.

THE LOCAL CONGREGATION LOOKS TO THE FUTURE

EDWARD TRAILL HORN, III
Philadelphia, Pennsylvania

“THE time is out of joint.” A great world upheaval is in process. The nations are at war, and that war is being fought by young men from the congregations of the church. Great social questions are calling for answers. Mankind is searching avidly for something better to live by, and none except the most blind expect anything like a return to the *status quo ante*.

Political institutions are being re-evaluated. Educational procedures and curricula are being revised. Economic systems are being reconstructed. Philosophies are being rethought. Involved in all this change as the church is, since in its outward manifestations it is one of the fundamental institutions of our society, it cannot expect to escape the wrestling that must be done with changed conditions. Indeed, it would be unfortunate if the church were to be able to escape change in its social manifestations. For when it has failed to adjust itself in the past, it has found itself on the broad road to ruin.

There are, of course, broad fields of thought and action in which the church must orientate itself anew. It may, for example, wish to say something (as it already has) about the Christian basis for a just and durable peace. It should also have definite programs for meeting the needs of world Christianity during and after the war. With such matters, except as it may be impossible to avoid passing references, this paper is not concerned. Instead, this is an attempt to outline, largely on the basis of past experience in and after war, some of the problems which the going units of the church—the local congregations—and particularly those of the Lutheran Church in America, will have to face.

Let it be said right at the start that any attempt to forecast

the future is fraught with danger. We are involved in this war to a greater degree than in any other in our history, and it is a conflict of such stupendous proportions that the impact of unexpected forces may change the future of our country and of our church to a greater degree than anyone can anticipate at the moment. It should also be said that what follows is predicated on victory for the United Nations and subsequent general demobilization of armed forces—not necessarily complete, but general. If peace should be concluded on terms which would make general demobilization impossible, or if the war should last long enough to make profound permanent changes in our political, economic, social, and religious life and habits, what follows might not be even approximately true. Such an outcome, however, seems highly improbable.

Writing in his annual report for the National Bureau of Economic Research for 1941, Wesley C. Mitchell, distinguished American economist and professor at Columbia University, says:

Our history has been one of evolutionary change by constitutional methods. To suppose that a large proportion of our people will lose confidence in the institutions they are fighting to defend, and demand a radical change, seems less reasonable than to suppose that they will adapt their traditional methods to varying circumstances in their wonted fashion.¹

At least it is certain that, in making such an assumption for the church, we are assuming no more than is being assumed by all others who are looking forward in any way to the post-war world—whether they be government planners, international bankers, or automobile designers.

It can also be fairly said that more thought is being given to post-war planning now than in the first World War of 1914-1918. The present conflict did not take us unawares, even though our immediate entrance into it was precipitous, and much groundwork was laid before the United States was involved as an active belligerent. And, while some of the vision we then had has been

¹ National Bureau of Economic Research, *Annual Report, 1941* (New York, 1942), pp. 18-19.

slipping away in the urgency of present demands and tasks, there is still a notable amount of planning being done. The series of international conferences already begun with respect to refugees and food is only an instance. State and federal governments are already accumulating vast files on future public works projects against the next cycle of unemployment. No less than others, the church, as it is represented by its general bodies and by its congregations, must look forward if the spiritual needs of the people of the land are to be kept in mind at all.

As the church looks forward, it becomes plain that a detailed view is not possible. The length of the war, the state of domestic affairs at its conclusion, the present severe sociological adjustments coincident with the mustering of a huge fighting and producing army, the probable needs of the church's people after the war—these are but a few of the unknown factors. And yet, to neglect the lessons of past experience because of novel elements in the present situation, is no less foolish than to assume that experience will repeat itself exactly.

Some fundamentals can be predicted with certainty. For one thing, the people of America will need the Gospel. That condition, which is always present in the world, varies only in the degree to which the Gospel is needed, the size and character of the groups to which it must be brought, and the obstacles to be overcome in the bringing. For another thing, the primary business of our congregations must continue. This primary business is the preaching and teaching of the Word and the administration of Sacraments. That these things shall continue to be done in their customary manner is more than likely. A third fact which is certain is that there will continue to be a great need for trained leaders in the church and trained Christians in its membership. A fourth certainty is that there will be a demand for physical equipment on a large scale. During wartime, plants depreciate; needed additions and new plants cannot be built; vital equipment cannot be obtained. The accumulated demand of the war years will probably be released in a period of expanding capital investment.

All of these factors would apply equally to congregations of every denomination in America. But in addition, there are several factors which are peculiar to the Lutheran Church. They are not caused by the war, but are accentuated by it. The first is a demand upon us to reorientate our evangelism. Since the founding of the Lutheran Church in America, its chief mission appears to have been to conserve for Lutheranism those who already were Lutherans and who had immigrated to the United States. The work of our great missionaries in America was primarily one of conservation of what the church felt was its heritage. And, as long as immigration restrictions permitted large numbers of people from Lutheran countries to come to the United States, it is true that the task of conservation and reclamation was about all that the resources of the Lutheran Church in America could undertake. In fact, had the church been able to conserve all the Lutherans who emigrated to America, it might now number three or four times its present strength, be the largest Protestant church in the country, and closely approach the Roman Catholic Church in size. However, this ever-present source of new members is gone, and it is improbable that large numbers of Lutheran immigrants will ever again swarm into America. It is also probably true that very little more can be reclaimed from the Lutheran immigrations of the past at this late date. All of which means that, if the Lutheran Church in America is to continue to grow, it must direct its message to the millions of unchurched Americans who may never have even heard of the Lutheran Church before. On the congregational level this means that Lutheran churches must cease being little islands of their own in their communities. The message must be carried to the world instead of to ex-Lutherans, one-time-Lutherans, sons-of-Lutherans, and daughters-of-Lutherans. Of course, all generalizations are dangerous. There are Lutheran congregations which are conducting this kind of ministry. But for every one that does, there are several that live almost entirely unto themselves in so far as any outside observer can ascertain.

Contributing to the necessity for a new orientation for our evangelism is the fact that the Lutheran birthrate in this country is declining. Twenty years ago the birth rate for the United Lutheran Church in America exceeded that of the United States as a whole by nine (birth rates are figured on the basis of live births per thousand living persons). It now exceeds it by only two. Thus the decline in the birthrate of the United Lutheran Church in America has been considerably sharper than that of the country as a whole. This decline is further borne out by the declining Sunday School enrollment reported year by year in our parochial reports. This means that it will be impossible for congregations to depend upon the natural increase of the flock to provide them with a continually expanding membership. Most population experts look for a stationary population in the United States within about thirty years (barring, of course, drastic changes in immigration laws). On the same basis, the United Lutheran Church in America can look for a stationary membership, biologically speaking, about 1975. In other words, we must seek our new members elsewhere if we are to continue to grow.

It is impossible to dismiss the discussion of these two factors which are peculiarly Lutheran (both of which will be further affected by the war)² without a passing reference to the theological implications of a program directed at the non-Lutheran world. There seems to exist a widespread fear, in the minds of many clergymen and laymen in the Lutheran Church, that the bringing of the world into the church would water down its Lutheranism. It is pointed out that by and large (and again this is a generalization open to dispute) the Lutheranism most acclimated to the American environment was the Lutheranism of the old General Synod in the days of Dr. S. S. Schmucker, and that that Lutheranism was saved for Lutheranism only by a confessional resurgence. To draw from this historical episode, however, the inference that it is impossible for Lutheranism to adjust itself to the American

2 Immigration will not only be reduced still further, but there may even be a return after the war. The birth rate, which rose in 1940 and 1941, is again dropping and will—if the war lasts another two years—approach the lowest point in our history.

environment without surrendering its Lutheran genius, is to imply that Lutherans are incapable of learning. It would seem rather that, profiting by the experiences of past history, Lutherans ought to be able to work out the problems involved in a community ministry without surrendering the Augsburg Confession. What is needed is a new interpretation of Lutheranism in terms which a twentieth century America can grasp.

In addition to the foregoing factors, which approach certainty, there are a number of strong probabilities for the congregational future. In the psychological sphere, it is highly probable that there will be a sudden rush at the war's end to return to normal conditions. Members who are serving in the armed forces will want to come home as soon as possible. Many who have removed for war work in industry and government will wish to return. It is highly probable that this return movement will be much more sudden and unsettling than the gradual movement away which we are experiencing at the present. At the war's end, congregations will experience some months of severe dislocation.

In this connection it is interesting to note that after the last war this dislocation lasted eight months in the United States, six months in England, ten months in France. At the close of the present conflict, because we are involved to a much greater degree, this period will be longer. But Wesley Mitchell says (writing in 1941): "It seems pessimistic beyond the demands of prudence to expect that our present war will last much more than four years, absorb relatively more of our strength than Great Britain and France expended in their life and death struggle with Germany, and leave us less able to recuperate than they were in 1919."³

Accompanying this psychological effect will be some important economic effects. Accompanying the demobilization of the military forces and the return of war workers there will be a great outpouring of funds. Savings accumulated because of the inability to purchase consumer goods will be released. Billions of dollars in small war bonds will be convertible into cash. And, with the

³ National Bureau of Economic Research, *Annual Report, 1941* (New York, 1942), p. 20.

war's end, present rigid restrictions on installment purchasing will probably be relaxed. On top of these factors will come vast expenditures necessary for the conversion of the economy from war to peace, and for repairs, replacements, and renewals of physical plant which could not be made during the war. In addition to supplying these needs of the domestic economy, added demands will be placed upon industry by the needs of the outside world—first for consumer goods, then for heavy producer equipment. All of these factors add up to a post-war boom of large proportions. How prolonged this boom will be is a matter of conjecture. After the last World War the boom lasted until 1921 in the United States, Great Britain, and France; until 1923 in Germany, where it was slower in getting started.

After this boom period of possibly three years, there will be a leveling off, or a minor depression. It is for this period that present surveys of government-sponsored public works projects are now being conducted. This will be the period of real economic trial, and how it will be met depends on many unpredictable factors, among which are the extent to which the war has impoverished the world, the interrelation of government and private enterprise, the general attitude of the people toward the government, etc.⁴

In addition to the psychological and economic probabilities, there are some religious probabilities interrelated with both. The congregations of the church will feel both the rush to return to normal life and the dislocation which will accompany that rush. The task will involve the rechurcing of thousands of people, many of whom may have become estranged from the church in the interim. The church-at-large will be faced with the task of relocating hundreds of chaplains mustered out of the armed forces, and of reopening its foreign missions program—to mention only two of the many problems. So far as the economic side of the life of the congregation is concerned, it seems probable that there will

⁴ After the last war there was a slight recession following the 1919-1921 boom; then a secondary boom from 1925-1929; followed by the great depression during which we really paid for the war.

be more funds available during the boom period—provided the congregations can convince the people that they should give it. There will be many items of repair, renewal, and replacement for which some of this money should be spent. There will be increased demands upon the generosity and stewardship of American Lutherans for the relief and assistance of the Lutherans, and others, of the devastated areas of the world. These needs should be met in the greatest possible degree. At the same time, congregations should be mindful of the fact that the period of prosperity will be short and that, for every fat year, there is a lean one to follow. Certainly more care should be exercised than was in the twenties, when the church's congregations overbuilt, went heavily into debt, and were caught in the subsequent depression. A well-filled granary would only be applying the wisdom of Joseph!

Having summarized in rather broad outlines the near-certainties and probabilities of the future, let us take a closer look at the congregation itself. To begin with, every congregation in the United Lutheran Church in America is feeling the effects of the war. More than a third of the male members of some congregations are in the armed forces; as many as half of some are engaged in war work. Of this latter group, many find it impossible to attend church services, even though they may be employed in plants located in their own communities. The drastic rationing of gasoline in the eastern seaboard area has left many rural members of town and city churches without the means of attending services. And some of the open country churches near them, which their parents and grandparents attended, have disappeared. Children living at a distance from the church building are less regular in their Sunday School attendance. Many ministers have gone into the chaplaincy; organists, choir directors, church councilmen, teachers, and others have been inducted into the armed forces. The net effect of these shifts in active membership and participation has been to cause a general upheaval in the organization and program of the congregation. New leaders have had to be developed—sometimes very suddenly. And while in

many cases the changes have not been entirely for the worse (for war has a therapeutic effect!), in general the leadership and program of the congregation has suffered.

Along with the loss of leadership and active membership, the property of most congregations is suffering, too, from lack of adequate maintenance. The cost of war is not paid in taxes entirely—or even, sometimes, mostly. The real cost of a war is generally borne by the depreciation of the capital assets of a country. Instead of producing goods which add to the total wealth of the country, the production of such goods is greatly curtailed to approach a minimum subsistence level, and the remaining capacity of the nation to produce is devoted to war purposes—most of it to be destroyed. In the meantime wear and tear, obsolescence, breakdowns, fires, etc. are continually depleting domestic capital equipment which cannot be replaced at the moment. For this reason each congregation is paying for this war in the depreciation of its own plant and equipment. And, unfortunately, this is a cumulative process with a geometrical progression. It is not long after the roof begins to leak before the plaster begins to fall, the electric wires short-circuit, and the floor warps!

There are drastic financial effects, too, upon the congregation. Because there is some extra money around the premises right now (the receipts of almost every congregation are much improved over 1940) there is no reason to expect that it will be there right along. The announced design of our governmental economic planners is to reduce the amount of money in the pockets and bank accounts of our people to the exact value of the goods which they can purchase—or rather, to the exact value of the goods which will be available for them to purchase. Present tax levels are the highest in our history, and there is no good reason for supposing that they will not become progressively higher. This affects all our members, but a further financial effect lies in the tremendous taxes imposed on those of large incomes, upon whose generosity the church has, in many places, depended for a disproportionate percentage of its income. This source seems destined to decline still further, and probably will pass completely out of our economic picture in the not

too distant future. This means that congregations which have leaned upon an "angel" or "angels" to foot the bills, had better read the handwriting on the wall.

A third financial effect upon congregations is the reduction of income on invested funds. Not many congregations have sizable endowments, but those that either have or that anticipate having them, should be prepared to receive less income than they think. The yield of bonds has gone down slowly and steadily for many years. Institutions with heavy endowments and the finest financial management have fought losing battles to obtain a net return of $4\frac{1}{2}\%$, then $4\frac{1}{4}\%$, then 4% , now $3\frac{3}{4}\%$ —in a few years $3\frac{1}{2}\%$! In the last World War government financing was at rates upwards of 4% on Liberty Bonds. In this war government financing is all being done at rates below 3% . The implications of this trend are even more important for our church colleges and seminaries than for the congregations, yet it is a factor to be reckoned with in the congregations indirectly, since the loss of endowment income by our institutions will result in more urgent appeals by them to synods and congregations for greater current appropriations.

Having briefly examined the problems of the congregation as they concern membership, property, and finance, the next step is to see what can be done to meet them with the resources at hand. At the outset it should be clear that there are two general policies which may be pursued—one is to do nothing, sit tight, protect what remains, wrap it up in a napkin, and bury it in the back-yard. Such a policy requires no foresight and no intelligence—in fact, the presence of either would be a definite handicap! The other policy is to mould the program of the congregation to meet the changed conditions, and to exercise every effort to make the congregation's role more vital than ever.

To meet changed membership conditions, two types of program are involved—one of conservation, the other of active evangelism. On the side of conservation, every congregation that has men in the armed forces is negligent if it is doing nothing about them but hanging a service flag in the church building and brag-

ging about how many there are! There is almost universal testimony to the fact that mail from home is the armed forces' greatest morale booster. Pastors and members of the congregation should write. In situations where the number of men is too great for the pastor to write personally, there could well be a special "service men's news letter" from the church—perhaps forming a fine project for a young people's group. This is far superior to simply mailing only the regular church publicity materials. Prompt contact should be made with the Service Commission of the National Lutheran Council in Minneapolis as soon as changes of address become known. Simply sending the first service address of a man is not enough; he must be followed from post to post, and this cannot be done by anyone except those in contact with his home. It is only by prompt action by the pastors of the home congregations that the Service Commission can act at top efficiency in maintaining contact with our boys in the armed forces.⁵

When we turn from members in the armed forces to our war workers, we also face a program of conservation. Names and addresses of war workers moving to industrial centers should be sent at once to the National Lutheran Council in New York, which has set up a special department to handle these situations through the co-operating bodies of Lutherans. For those war workers who remain in the community much can be done. Special services at odd times when workers can attend are being held in some churches. Some congregations are holding special services in rented quarters near war plants at times when workers can attend. Where the number of people is insufficient to warrant these services, war workers should be encouraged to receive private communion regularly. In some places pastors are doing this in the homes of their members—holding a family service of worship and communion—which is really a return to what was often done in the pioneer days of our church in this country. One further thing every congre-

5 Service pastors usually find it impossible to secure the next address of a man who is being transferred. Often the man himself does not know; sometimes he is not allowed to tell.

gation can do is to keep its church building open every day for private meditation and prayer—and make the fact known.

To meet the needs of those located at a distance from the church—especially rural members—an answer would seem to lie in family or neighborhood services. Ministers can obtain gasoline to get to their people; the people cannot obtain extra gasoline to get to the church; and this program is simply one of bringing the church to the people.

On the side of active evangelism, there are many opportunities opened by the war dislocation. In many communities there is an influx of workers and military personnel. In many cases this influx is so overwhelming that a single congregation cannot cope with it, and special techniques are necessary. Nevertheless, there are many areas where additional church services, war worker area home services, and other adaptations can be made the basis not only of conserving for the church its own members, but of extending its membership and influence.

But in the normal situation, where the congregation has experienced a loss in active resident membership, it can recoup by directing its attention to a thorough program of community evangelism directed at the many people in every village, town, and city who belong to no church, or whose connection is only nominal. This is the time and the opportunity for a serious study of each congregation's constituency and community. Almost all progressive community agencies—Community Chests, Y.M.C.A.'s, scouting organizations, settlement houses, etc.—are engaged in such re-examination. The same opportunity is afforded the church to explore new ways in which it can serve not only its own people, but those who live in the shadow of its building. Possibly a house-to-house canvass of religious preferences is in order. Possibly some special program, such as the establishment of a day nursery for children of pre-school age, would be the means of meeting a community need and of attracting both children and parents to the congregation.

Still further opportunity is presented by local institutions, such as hospitals, sanatoria, homes for the aged, etc. The program

of the congregation and the pastor in this regard should be strengthened more than ever. For one thing, the number of visitors to patients in such institutions has fallen off greatly due to transportation restrictions. In large tuberculosis hospitals, for instance, this is a matter of great concern to the staff, for it has an adverse effect upon the morale of the patients. The Roman Catholic Church has been quick to recognize this and has redoubled its institutional program and forces. By comparison the efforts of most Protestant denominations seem feeble. The Lutheran Church, which has been noted for its emphasis on the pastoral ministry, should lead in this phase of the church's program. Some congregations are meeting the need through lay assistance. In one case a group of young employed women accompany the pastor on each institutional visit (the visits are arranged for early evening hours to accommodate them) and thus multiply the number of individual calls possible on each trip by five. Several small radios are loaned to hospital patients whose condition permits their use. Flowers are provided from time to time. Devotional helps are distributed. These efforts are not confined to patients who happen to be members of the congregation—but are extended first to all Lutherans, then to those without church affiliation. The results of this program are surprising.⁶

For greatest effectiveness, so far as the total impact of Christianity upon a community is concerned, these efforts should have the co-operation of other Christians. In wartime particularly it is criminal to waste time and energy in useless duplication of effort. For instance, if neighborhood Lutheran services are impossible, it is far better to urge people to attend some other church than to leave them without spiritual support for the duration. In a house-to-house community canvass of religious preferences, it is better to have participation by others—and certainly better to invite it. In the servicing of institutions it is better to have a total

6 Institutional work will be greatly increased after the war. It is well to lay the groundwork now.

Protestant plan than to work alone. Yet these things should not be left undone because others do not demonstrate interest.

Turning to the congregation's physical plant, it is highly important that the utmost care be taken in maintenance, since a large proportion of the cost of war is paid in the depreciation of capital assets. Of course, certain items cannot be had today—and others will not be available tomorrow, and the list of such items is constantly increasing. Copper flashings for roof renovation, new automatic heating plants, and pipe organ replacements are examples of such items.

However, in spite of this situation over which the church has no control, and indeed partly because of it, more than ordinary attention should be paid to maintaining existing plant and equipment in first-class condition. And it should be added that the cost of maintaining the physical plant now is likely to be less than the cost of providing equivalent repairs and replacements in the post-war boom, when price restrictions will not be so stringent.

First of all, a regular program of repairs and maintenance should be set up for every congregation. This schedule should extend over at least five years with certain items scheduled for attention in each of the five years. This is a task primarily for laymen who are acquainted with similar problems of building maintenance in their own fields. Such a program would include the regular, periodic refinishing of all floors, inspections of the complete plumbing and heating systems, cleaning of furnaces and boilers, repairs to roof and gutters, repointing of masonry work, repainting of all painted surfaces—both outside and inside—revarnishing of all varnished surfaces, regular organ inspections and tunings, etc.

Once set up, this program should be followed, whether the repairs for any one year seem to be needed at the time or not. In addition, when such repairs are made, the cost of the job and the type of materials used should be noted, and this information filed along with the schedule. It is often important to know the exact brand and color of paint used in repainting window frames. Some retouching may be needed between regular paintings, or a particular

brand of paint may prove unsatisfactory, or the labor of particular individuals or firms may prove inefficient.

It may seem at first glance that such a continuing yearly program of repairs would prove to be more expensive than the usual program of waiting until the roof is about to collapse before putting on a new roof. In any one year this might be true, but it has been found to be sound practice in institutions and some churches which have had such a program, and the total cost over a long period of years is considerably less. Meanwhile the appearance of the property during the entire period is much more satisfactory. Many major repair bills are prevented from arising due to the regular care of the property.

In addition to a long-term program of maintenance, there should be an adequate program of upkeep. Special attention should be given to all irreplaceable items. Electric motors, whether on furnaces, organ blowers, or vacuum cleaners, should be treated like babies. Plumbing and heating fixtures should not be permitted to rust or become clogged. More protective coatings, such as furniture oil and floor wax, should be used than ever before, and the cleaning of the church should be done more assiduously.

The idea behind this whole property program is that the house of God should be the best kept and most attractive building in the neighborhood—that it should be kept in better condition than the homes from which its worshipers come.

For this reason the grounds of the church should not be neglected. The premises of many churches—urban and rural—could stand some beautifying. Shrubs, bushes, and grass, all of which seem to grow easily around every farmhouse, are for some reason or other conspicuously absent from many rural churches. Sidewalks, which are swept daily in front of most stores, are allowed to sprout a fine crop of refuse and trash before many urban churches. Windows, which in office buildings and stores are kept spotlessly clean, are allowed in the church to become so fogged with soot and dirt that only a dim religious light has a chance of getting through! Yet our church buildings and grounds are our

most consistent advertisement to the people of the world who pass by.

But, supposing that funds are available for this program, where can the labor be found to carry it out? With the very apparent shortage of help, this is a real question. The answer lies in the use once more of volunteer help drawn from the membership of the congregation. The members of the council of one Lutheran congregation worked from seven o'clock one evening until one-thirty the next morning varnishing all the floors in the church building. It was not as good a job as a professional painter might have done, though it was surprisingly good, but the job was done and the floors were protected for another two years. The members of a rural congregation persuaded a landscape architect in a nearby town to draw up, free of charge, a planting scheme for their property. (This he was glad to do, because the bareness of the church offended his esthetic sense every time he passed it!) The farmers themselves did the plowing, digging, and planting, according to his sketch. In another church the women, through one of their organizations, have scheduled themselves to do the weekly cleaning; the men have scheduled themselves to clean the walks, care for the furnace, and set up the chairs for the Sunday School. An interesting by-product of these services has been an increased interest in the congregation!

In the field of finances, the congregation, as it looks to the future, will find it advisable to make some changes in the light of probable conditions. The first and most apparent thing is that the present time is quite favorable for the repayment of debt. For one thing, there is more money available now. The quantity of consumer goods available is still below the purchasing power of the people of the country—a condition caused both by rationing of goods and price ceilings, the unavailability of more expensive consumer goods (e.g., automobiles, refrigerators, radios, etc.), and the lag of the tax program behind income. In addition, the present gold content of the dollar favors repayment, since the present repayment dollar does not represent the same value in gold as the

dollar borrowed prior to 1933. A still further incentive to present debt repayment is the fact that most debts carry interest rates considerably higher than present interest rates, and there is little possibility of persuading holders of indebtedness voluntarily to reduce interest rates to a satisfactory going level--of, say, $2\frac{1}{2}\%$ to 3%.

To postpone debt repayment in the hope of future inflation seems inadvisable for several reasons. In the first place, the government policy is anti-inflationary. While some increases have occurred in spite of governmental controls, there is no reason for believing that the economy will be allowed to get out of control. In the second place, since costs in times of inflation rise with income, the congregation would probably be in no better real financial condition than now. In the third place, in view of the manifest uncertainties of the post-war period, a congregation which can face it with a minimum of expensive indebtedness can proceed with greater confidence.

Another financial factor which is already affecting congregations, and will affect them to a greater degree in the future, is the increasingly heavy tax load borne by those with large incomes. This movement, which has already dried up some of the most generous sources of church funds, has been gaining momentum over the past ten years, and will probably become more prominent in the future. All organizations which depend for their financial support upon the free-will gifts of the public have felt the impact of this recent development. Community chests, hospitals, educational and recreational organizations and institutions have seen their lists of large givers drastically reduced, and the amounts given by those remaining decreasing year after year. The obvious answer to this problem lies in broadening the base of giving--in replacing, for instance, the \$1,000 given by one contributor with \$10 given by one hundred different individuals. This is not an easy task--especially for churches which have depended upon "angels" for years. It requires patience, considerable education in stewardship, and a new realization on the part of the congrega-

tion itself of the importance of the ordinary member. It further requires that the church turn its attention to a different class of people—those who now have the small amounts of money which, in their aggregate, will keep the church operating. This may involve rather far-reaching social re-evaluations by the church—something which is beyond the scope of this paper. The net effect, however, will be beneficial in that it will give the ordinary member a new sense of importance and responsibility. In this area congregational life should experience democratization.

In the same manner the decreasing return on invested funds, caused by the steady decline in interest rates due to low-interest government financing, and low dividend payments due to heavy corporation taxes, will make it necessary for those churches and institutions dependent upon endowment income to seek some other means of supplementing or replacing this income. This, too, implies broadening the base of giving and devising means of securing regular payments of small amounts of money. It is further apparent that it is going to be very difficult to accumulate endowment funds by depending on the munificence of the few. Any additions to endowment are more likely to come, if at all, from the small contributions of a larger number of people.

Looking forward, it would seem advisable for congregations to spend warily during the post-war boom period. For one thing, prices are likely to be high, and for another, the post-boom recession will provide the real test of the financial soundness of the congregation. The accumulation of some reserve funds during the boom period seems wise.

There will also be additional expenditures almost certainly required of congregations during the war and post-war period. The tremendous program of relief, which now presents itself in Lutheran World Action, will have to be financed largely from the free-will gifts of American Lutherans. This should be given gladly. It is also inescapable that the Lutheran Church should finally get around to the operation of a sound and adequate pension system for its pastors and those in the general work of the

church—preferably a system with a mandatory retirement age. Further pension extensions will probably have to be made for other congregational and general employes who are not now under any plan of social security. These steps will be necessitated by almost certain further extension of the government's social security program, which is likely to incorporate eventually many of the features of England's much-discussed Beveridge Plan. With this additional security offered in non-church positions, church positions must be made equally attractive—or at least nearly so—if we are to find employes to staff our church. Certainly we should not be in the position of penalizing our employes—clergymen and laymen alike—for their service in the church.

A further financial factor lies in the increased salaries that must be paid to all employes. At present, and for several years after the war, we shall find ourselves in a market dominated by the employe. There is a shortage of ministers at present. Congregations desiring a minister are finding that they must pay a higher salary than that to which they have been accustomed. The same is true of janitors, sextons, organists, choir directors, secretaries, and all help.

In summarizing, it might be well to point to some attractive possibilities for the church in the years which lie ahead. War is not all loss. It causes automobile manufacturers to scrap their dies and presses and turn to war work. After the war, new dies and presses will give us a car which will be years ahead of the car that would have been produced in the normal course of events. The effect of the war upon the church is not so salutary. The draft exempts our clergymen, and the congregations continue to proceed according to plan—usually with as little change as possible. Yet, just as the war provides the automotive engineer with an unparalleled opportunity for designing his car of the future, so war provides the church with an opportunity for replanning its future. Several tasks demand our attention.

We must concentrate on reaching the people who are all around our churches but not in them. Among these are those who are not Lutherans or the descendants of Lutherans, the ranks

of what we choose to call "labor," and others whom the church has too frequently passed by. For these tasks the Lutheran Church would seem to be peculiarly fitted. We are not, in general, an upper-class church. In fact, in a survey of the location of church buildings in sixteen large American cities, a larger proportion of Lutheran church buildings were located in poor sections of the cities than those of any other major Protestant denomination. And yet, the Institute of Social and Religious Research says: "Traditional churches relatively uninfluenced by city environment are most frequently found in the Lutheran denominations [sic]."⁷ Of the large number of Lutheran congregations examined, only 2% were adjudged to be socially adapted to their communities! In the Protestant Episcopal church, for instance, this percentage was 16%. More telling, perhaps, is the fact that slightly more than one-third of the Lutheran congregations were "totally unadapted" to the community! This is a challenge which congregations dare not pass by. We must rethink our programs and build our churches into the communities of which they should be integral parts. This will not be easy—especially in urban churches where neighborhoods have deteriorated and the congregation resides in the suburbs.

A further experiment in congregational life which promises much is the collegiate plan, or chapel plan, of congregational organization. In the place of a number of weak and ineffective congregations, each with its own underpaid minister and staff, an organization is effected by which the congregations become "chapels" in one organization with a single staff ministering to all. In place of poorly paid clergymen, a staff of experts for all the chapels is possible. Certainly the churches can be served better with a specialist in religious education, preaching, pastoral work, etc. than with an equal number of—or even more—underpaid ministers. This plan requires foresight, courage, and the ability to overlook past grievances, yet it may well be the answer to the problem of an adequate ministry that reaches the people in the

7 Douglass, H. P., & Brunner, E. deS., *The Protestant Church as a Social Institution* (New York, 1935), p. 145.

most satisfactory manner. It may further be the means of saving some of our rural parishes from complete disappearance—parishes that are, alone, able to offer only sub-marginal salaries to ministers.

Two other interesting possibilities for exploration by the church concern the congregation, even though they may be more immediately the concern of the church-at-large. One is the problem of the Sunday School. It is no secret that the enrollments of Sunday Schools throughout the church have been dropping for a number of years. This is not peculiar to the Lutheran Church; all denominations have felt the loss. Nor is it simply a matter of the falling national birth rate, for, according to the summaries of the "Manifest Life of the Church" blanks returned by United Lutheran Church congregations for 1940, half of those reported as enrolled in our Sunday Schools are adults! Some critics, looking at the facts, have suggested that the Sunday School has outlived its usefulness in American church life. While such a conclusion may not be warranted, nevertheless something is wrong somewhere. Perhaps out of the experience and enterprise of some congregation will come the answer to this problem of the church.

A second possibility is the development of a new basis for the laying of apportionments, or benevolence quotas, on congregations and synods. Any system which uses any of the three categories of membership as its base is obviously unfair because it makes the fundamental assumption that any one member is able to give as much as any other. It is interesting to note that, as soon as communing membership was made the basis for United Lutheran Church apportionment, the reported communing membership of the congregations of the church showed an impressive decline! Perhaps, somehow, there can be devised a basis which would include data concerning per capita wealth of communities, and other pertinent factors, all combined in a formula so complicated that no one will be able to know which figures on the annual parochial report should be under-reported! Or perhaps we should try a benevolence program which is built from the bottom up, in which each congregation makes a free-will pledge to its

synod, and each synod a free-will pledge to the United Lutheran Church. The budget of the synod is prepared after the congregational pledges are received; the budget of the United Lutheran Church after the pledges of the synods are received. This would only be applying to the church at large what we practice on the congregational level in the every-member-canvass.

Whatever the problems of the congregation are, the war period offers a splendid opportunity to restudy them and to apply new methods to their solutions. God will survive. The church as an institution will survive only if it adjusts itself and its program to meet the new challenges of swiftly changing times.

THE OLD TESTAMENT TODAY¹

J. M. MYERS
Gettysburg, Pennsylvania

THE development of certain trends of thought and action, plainly evident in some quarters of the globe, more subtly so in others, does not augur too well for the future of Old Testament studies. The popular mind has been poisoned or perverted by insidious propaganda directed against religion in general and the apparently more vulnerable elements in particular. Much of the undercurrent of these thought movements is due in large measure to a perversion of our holy religion or to its association with accidents of race and creed, or to economic and political bias.

Let no one imagine that this depreciation of the Old Testament is a new thing. It is not. Opposition from a more or less theological point of view goes back as far as the second century of our era,² to Marcion's *Antitheses*. This arch-critic attempted to show that the God of the Old Testament was inferior to the God of the New Testament by marshalling the statements of Jesus and Paul against those of the Old Testament. Marcion's view of the Old Testament led him to a quite subjective criticism of the New Testament; he rejected Matthew, Mark, and John of the Gospels because they perpetuated the Judaic tradition. But he did not stop there. Of the other New Testament writings known to him, he threw out Acts, the pastoral epistles, and all except ten of the Pauline letters.

Marcion was followed by the Bogomils (eighth to tenth centuries in Thrace and the Balkans) who rejected all the Mosaic books, but accepted the Psalms and the Prophets. John Agricola of Eisleben (1536) rejected the Law in its entirety. Thomas

1 Address delivered at the inauguration of J. M. Myers as professor of Hebrew and Old Testament Literature and Theology in the Gettysburg Seminary, May, 1943.

2 Earlier anti-semitic tendencies are reflected in Haman, Manetho (270-250 B. C.), Antiochus Epiphanes, Apion, Tacitus, Horace, Juvenal, Martial.

Morgan, during the period of the Enlightenment, subjected the Mosaic law to the test of Grotius' *jus naturale* and found it wanting. Even Schleiermacher neglected the Old Testament, and, according to Principal Selbie, to his lasting disadvantage.³

Soeren Kierkegaard, the forerunner of both Barthianism and the German Christian movement, not only rejected the exegetical basis for Bible study and interpretation, and denied any value to history and art for an assessment of life and religion, but laid the theological foundation for that false antithesis between Old and New Testaments which, if followed to its logical conclusion, will be as dangerous to the modern church as was Marcionism to the second century church.⁴ Friedrich Delitzsch⁵ and Adolf von Harnack⁶ made the Bible the subject of ruthless scrutiny that issued in a semi-gnosticism. Thus slowly but persistently and inevitably there was produced an undermining of the moral authority of a part of the Word of God that resulted in its complete repudiation in Rosenberg's *The Myth of the Twentieth Century*. The real implication of this movement has not yet been clearly discerned by Christendom as a whole.

More specifically, the twentieth century iconoclasts argue, the Old Testament must be rejected because it is a Jewish book, written by Jews and solely in the interest and glorification of Jews. Therefore it makes only for the enslavement of other peoples by a bastard and parasite group which impudently calls itself "the chosen people." Then, too, the Jewish God has nothing in common with the Christian God. He is a purely national deity despising love and "breathing out threatenings and slaughter" against all who question his will. He is, in short, a materialistic, nationalistic God totally devoid of idealism.

3 See article on Anti-Semitism in Hastings, *Encyclopaedia of Religion and Ethics*, Vol. I, pp. 593 ff.

4 See E. L. Allen, *Kierkegaard: His Life and Thought*, pp. 113, 166, 188, 197-8.

5 See *Beiträge zur Assyriologie*, Vol. 10, pt. 2, 1927, pp. ix-x, and *Die grosse Täuschung*, pt. II, pp. 58 ff.

6 *Das Evangelium vom Fremden Gott*. However, both Delitzsch and Harnack were very great scholars, and many of the latter's works are indispensable for the student of the New Testament and early Church History.

Again, the Old Testament, say the anti-semites, being what it is, has a tendency to corrupt all who are simple enough to listen to its immoral tales. Witness, for example, the stories of the fratricide of Cain, the abortive sacrifice of Isaac, the deceptive Jacob, the power-hungry Joseph, the appropriation of the gold and silver vessels of the Egyptians just before the Exodus, the blood-soaked tales of the conquest of Canaan, the crimes of the tyrannous David. Or consider the unwholesome influences of the imprecatory Psalms and the book of Esther.⁷ On the other hand, they affirm that the good, character-building elements present in the Old Testament were taken over from other oriental religions. The origin and purpose of such perverted views are quite obvious. Their basis lies in race prejudice, jealousy, economic tendencies, and theological vagaries too transparent to demand further consideration.

I. SOME REASONS FOR THIS SITUATION

The unfavorable attitude toward the Old Testament has, therefore, a long history and clearly reflects at almost every turn a failure to understand the history, thought, life, and religion behind the Sacred Scriptures of the Old Testament. Attitudes are always born of understanding or the lack of it; it is so with reference to the Old Testament. And there is usually more heat than light, more prejudice than understanding of the subject.

Old Testament scholars have, in many instances, no one to blame but themselves for the popular attitude toward their discipline. They have frequently presented the chaff to their students and kept the luscious kernel for themselves, or, it may be, that they have themselves lost it in the sifting process. Or, to change the metaphor, they have offered a critical skeleton without flesh, and hence its hideousness, its famished appearance, its uninviting nature. Thus the vital truth of the Old Testament has been buried in an intricate maze of isolated parts capable of being set in their proper relationship only by specialists. It reminds one of an old

⁷ Sellin, *Abschaffung des Alten Testaments?* pp. 7-8.

York County farmer who, in the days of the Model T Ford car, once became curious about the mechanism of that marvelous machine. To satisfy his curiosity he dismantled it and to his utter amazement he had nothing but a heap of unrelated parts that no more resembled his erstwhile car than the mass of repair parts in an International Harvester Company branch house resemble finished farm machines.

This is no disparagement of scholarship endeavoring to discover truth in the Bible, for great scholars on the whole are most devout and reverent personalities. But they have often failed to convey their faith to the average of us who have been uninitiated into the mysteries of scientific Biblical study and thus lack the ability of synthesizing all the varied elements that have been discovered in this realm.

Then there are curious one-track minds who, in their reading and study of the Old Testament, are capable of seeing only one side of things. There is no more truthful and forthright treatise on history and religion than the Old Testament. It offers no one-sided glorification of Israel or of Israel's religious practice. It frankly recognizes the weakness and sinfulness of the nation and many of her famous leaders. For example, the Abraham who out of fear denied his wife before the Pharaoh (Gen. 12:11 ff) and Abimelech of Gera (Gen. 20:1 ff) was also the man of devotion and faith. The story of the wily Jacob is balanced by that of the moral and faithful Joseph. The David who plotted the murder of Uriah and stole his wife was also the great king and warrior and the celebrated poet of Israel (cp. I Sam. 16:18; Am. 6:5; II Sam. 1:17-27; 12:22 ff = Ps. 18). The "chosen nation" is also the sinful nation capable of being seduced on the slightest provocation, and the several writers of the Old Testament do not gloss over this fact. They even magnify it and stress it constantly, perhaps to accentuate the principle that "sin is a reproach to any people" (Prov. 14:34). Listen to the prophets: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the

Holy One of Israel unto anger, they are gone away backward" (Is. 1:4). "Pass over the isles of Crittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. . . . For my people have committed two evils; they have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:10, 11, 13). "They have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after which their fathers walked" (Am. 2:4). "Ye have robbed me, even this whole nation" (Mal. 3:9). One of the fundamental characteristics of national and moral health is that of self-judgment and criticism, and it is safe to say that Israel possessed this characteristic to a greater degree than any other nation in history. The Old Testament is so genuine, so human, so true to experience that its rejection for religious guidance would be a national and personal calamity of the first magnitude.

Through national and personal apostasy gleams and shines the burning light of the heroes of Israel's faith. They are living testimonies of faith and endurance, and their names have been indelibly impressed upon the memory of every Sunday school pupil. One need point only to the eleventh chapter of Hebrews to substantiate this dictum. To this roster of the noble personalities of Israel must be added the names of the prophets. There is Amos with his proclamation of righteousness, Hosea with his emphasis upon *hesed*, Isaiah with his doctrine of faith, Jeremiah with his conception of the new covenant, Ezekiel with his manifesto on individual responsibility. Space forbids more than a mere roll call of others, such as Micah, Habakkuk, Zephaniah, Zechariah, Job, Second Isaiah, and the Psalmists. These champions of pure Yahwism must always be set over against the backsliding tendencies of the nation.

The Church Year must also share some of the responsibility for the unpopularity of the Old Testament which it has so largely

neglected in its principal pericopes. Three epistle lessons for the day are taken from the Old Testament, four for Holy Week, and five for special days. It is true that the Introits and Graduals, which usually furnish the theme for the day, are taken from the Old Testament, but these vital portions of the Service are rarely stressed. When the principal pericopes are closely followed there is little or no emphasis upon that portion of the Bible upon which our Lord was nurtured and from which the apostles and evangelists drew their inspiration. We must never forget that the Old Testament was the Bible of the New Testament church in the formative period of its life. It was the source of comfort and guidance for those saintly characters who weathered the storms of persecution in the early years of our era. From it they derived the direction of faith that pointed toward Jesus Christ as Lord and Saviour.⁸ And, while the law is not the appointed way of salvation, it is, as St. Paul said, "our schoolmaster to bring us unto Christ" (Gal. 3:24). But the law is only a comparatively small part of the Old Testament; there are also the former and latter prophets and the writings whose faith and testimony of grace are indispensable guides to religious living.

Then there is the failure to realize that a repudiation of the Old Testament is soon followed by an undermining of the New Testament. As Sellin remarks, "Matthew and Paul must follow, for in every chapter they draw upon the Old Testament and construct their message of Jesus and salvation upon its foundation. The other Gospels and apostolic writings must likewise be rejected, for all of them regard the Old Testament as Holy Scripture, the Word of God, the record of His revelation before the time of Christ. Accordingly the whole New Testament must go, since its writers were all Jews. Quite consistently Rosenberg speaks of the fifth evangelist who shall replace it."⁹ The force of this argument may not be too apparent to us at the moment and amid our more favorable surroundings, but that does not

⁸ See *History, Ancient World, and the Bible: Problems of Attitude and Method*, by A. T. Olmstead, *JNES*, Vol. 2, pp. 7 ff.

⁹ *Abschaffung des Alten Testaments?* p. 10.

diminish its truth. Subtle influences are at work gradually crowding the Old Testament into a shadowy corner and, unless speedily checked, will, in due time, make the whole Bible a minor element in theological education. Happily our seminary is keenly aware of these tendencies and its administration has seen to it that ours is a Bible-centered program for ministerial training.

II. THE OLD TESTAMENT AS THE WORD OF GOD

We have already indicated our faith in the Old Testament as divinely inspired. Its inspiration has been attested not merely by canonization but by the testimony of human experience.¹⁰ Therein is chronicled the sacred witness of men and nations to God's revelation in divers ways and times. Here are essential principles of faith and life, forged in the councils of eternity and wrought out on the anvil of God's dealings with man through a period of more than a millenium. On the pages of this holy book God speaks to us clearly, unmistakably, powerfully.

What, then, does this Word of God have to say about some of these essential principles of faith and life? In the first place, it assumes a sovereign God, whose existence was never questioned; that was the great assumption upon which all life and thought was based.¹¹ Neither was there any conception of secondary causation; God was primarily active in creation and directly in communication with all that He had made. There is no theogony in the Old Testament.¹² This sovereign God is everywhere regarded as the Creator and Power behind the universe. Thus we read that "God created the heavens and the earth" (Gen. 1:1), and that He "created man in his own image" (Gen. 1:27). These sentences speak volumes with reference to Hebrew theology and its fundamental presuppositions. The very name of the God of Israel appears to be connected with this conception. Professor

10 See T. W. Manson, *A Companion to the Bible* (1939), p. 10.

11 "Dass Gott da ist, dieser Satz ist die grosse Gabe des Alten Testaments an die Menschheit." Köhler, *Theologie des Alten Testaments*, 1936, p. 1.

12 Herein the Old Testament differs radically from other oriental literatures.

Albright points out that "the enigmatic formula in Ex. 3:14, which in biblical Hebrew means 'I am what I am,' if transposed into the form of the third person required by the causative *Yahweh*, can only become *Yahweh asher yihweh* (later *yihyeh*), 'He Causes to be what Comes into Existence.'"¹³ Thus the most elemental principle of the Old Testament is that God is the Creator of the universe and man; He is both the source and first cause, as the author of II Maccabees affirmed.¹⁴

"And God saw everything that he made, and, behold, it was very good" (Gen. 1:31). While there is no specific affirmation thereof elsewhere, this seems to be the general attitude of the Old Testament toward creation. What God has made is good, both because He made it and because He pronounced it so. Hence this is God's good world, God's good creation. As such God blessed it and invested it with powers and forms that pleased Him.

Into this created world God has placed man, whom he made just a little lower than "the divine beings" (the *elohim* of Ps. 8:5); thus man is distinctly above the animal creation. All our sources agree on this point, from the earliest documents to the book of Jubilees. Man is a completely integrated personality—*ruah*, *nephes*, *nesama*, i.e., individuality, soul, breath. He is a child of God, possessing the power of will, determination, and the ability to act on the basis of this quality of self-determination. Indeed, one of the most significant conceptions of the Old Testament is that of freedom-morality-responsibility. Israel had directive precepts for guidance, but often chose to follow its own way and mind. Of course, one must not push the concept of individualism too far because the fortune of the individual was so largely bound up with that of the nation before its disintegration in 586. But from the earliest times the individual occupied a prominent place in the life of the nation as is shown by the relative emphasis upon

13 *From the Stone Age to Christianity* (1940), p. 198. This is certainly not too advanced a meaning in the light of the abundant recurrence of the phrase in Egyptian texts of the second millenium B. C.

14 7:28—ἐξ οὐκ ὄντων ἐποίησεν αὐτὰ ὁ Θεός.

personal names and outstanding characters in the Old Testament. The Hebrews were not yet abstract thinkers like the later Greeks; they thought in terms of concrete situations and experiences.

Reference to nation and personalities suggests, further, the theme of man's social relationships. The primary social relationship is the family; that was the social unit among the Hebrews. Included in the family were all who could claim kinship or who bore some common characteristic stamp. The term itself must not be confused with that of "tribe"; the tribe, strictly speaking, was composed of a group of families. Later it came to have a territorial connotation. On the other hand, the family concept must not be identified with that of "the father's house," which was nothing more than an individual household. Frequently the family idea was applied to the whole nation of Israel, as in Micah 2:3, Jeremiah 8:3, and elsewhere.

Not only was Israel referred to as a family, but other nations, too, were looked upon as families. God said that in Abraham "shall all the families of the earth be blessed" (Gen. 12:3). Amos speaks of "all the families of the earth" (3:2) and Zechariah envisions a time when "all the families of the earth" shall come to Jerusalem to worship the Lord (14:17). Other terms such as "nation," "people," etc. were apparently used interchangeably with "family" for this larger social unit, but the most concrete and familiar word employed to express what was in the minds of Old Testament writers was *nispaha*, family.

Here is a view of social relationships that has never been superseded, never even explored, much less applied in the realm of human relationships. Jesus pointed in that direction when he popularized the term "Father" for God. No finer concept has ever been revealed to us than that promulgated by the inspired writers of the Old Testament. Man, the creature of God, peoples of the earth, families, bound together by ancestral ties, kinship, and blood (Acts 17:26), a human brotherhood embracing the world.¹⁵

15 Cp. Is. 9:23 f; Am. 9:7. See also J. E. McFadyen, *The Message of Israel*, ch. VI. An excellent portrayal of the human interest of the Old Testament is given by Dr. Samuel Rosenblatt, *The People of the Book*, 1943, pp. 61-69.

Much more could be said on the Old Testament teaching about God, creation, man, and human relationships, but enough has been said to present an idea of the vast treasure store of moral and religious instruction that lies at hand in this portion of the Holy Scriptures.

Attention must be called to another matter before we discuss the method of treating the material of the Old Testament in the seminary curriculum. I refer to the philosophy of history set forth in the Old Testament. The great historical events in the nation's experience were of vital religious significance. There was, for example, the bondage in Egypt and the deliverance therefrom through the intervention of God by the hand of Moses. This event occupies the same place in the Old Testament as that occupied by the cross in the New Testament. Scores of references to it occur in the later books of the Pentateuch and in the former prophets. The Psalmists sang about it¹⁶ and the writing prophets stressed it in their exhortations of faith and hope.¹⁷ Israel's faith was inseparably bound up with her history. In fact, for Israel Yahweh was the Lord of history, guiding it and controlling it to serve His purpose and will. This meant that the sum total of God's revelation from Israel's point of view took the form of history. "God is known by what He does for Israel, and history is charged with the fullest meaning that can be ascribed to it. Particular events become sacramental, charged with the whole doctrine of God. . . ."¹⁸ Hence every historical experience of the nation was interpreted by the sacred writers as a divine intervention. Success and adversity alike were so construed. Thus the misfortune that befell Saul was the outcome of his disobedience of "the voice of the Lord" (I Sam. 28:18); the rending of the kingdom was the result of Solomon's violation of Yahweh's covenant and statutes (I K. 11:11); the destruction of Samaria was attributed to the fact that "the children of Israel had sinned against the Lord their

16 Cp. Psalms 78, 80, 81, 105, 106, 114, 135, 136.

17 Cp. Jer. 2:6; 7:22; 11:4, 7; 16:14; 23:7; 31:32; 32:21; Is. 11:16; Ezek. 20:5 f., 10 f.; Hos. 11:1; 12:9, 13; 13:4; Am. 2:10; 9:7; Mic. 6:4; Hag. 2:5.

18 H. Wheeler Robinson, *The History of Israel*, p. 225.

God . . . and walked in the statutes of the heathen . . . and . . . did secretly those things that were not right" (II K. 17:7-9: cp. also vss. 10-18); the fall of Jerusalem was said to have come about because "all the chief priests, and the people, transgressed very much after all the abominations of the heathen, and polluted the house of the Lord. . . . And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending. . . . But they mocked the messengers of God, and despised his words, and misused his prophets . . ." (II Chr. 36:14-16). Even Assyria was thought of as the rod of Yahweh's anger (Is. 10:5) and the king of Babylon as his servant (Jer. 25:9).

A signal merit of Hebrew writers was that they saw the hand of God in history; He was above history but He used it and moved in it to execute His plan for Israel and the world. History was for them more than a concatenation of isolated events, the rise and fall of empires; it was fraught with purpose and meaning of an eternal nature. It may not be history of a more scientific type represented in Herodotus, Thucydides, or Polybius who aimed to explain causal relationships, but it is certainly instructional history intended to interpret God's dealings with Israel, and through Israel with the world.

III. METHODS OF HANDLING OLD TESTAMENT MATERIALS

The preceding discussion of opposition to the Old Testament and its causes, together with a consideration of the salient features of its thought with reference to God, creation, man, and history, brings us now to an inquiry of the methods by which the department proposes to present its work to prospective ministers of the Word. There appears to be no valid reason for altering materially the procedure developed by my distinguished and beloved predecessor through a period of more than three decades. The method is clearly outlined in the sequence of required courses announced in recent bulletins of the seminary. It frankly utilizes the historical method and aims to discover for the student the vital forces that played upon the harp of Israel's life and thought, that wrought out the institutions that became the vehicle of her faith, and that

produced her Scriptures, the greatest religious monument of antiquity.

The first element that claims attention is that of "Ancient History and the Beginnings of Israel's Religion." We must always remember that the Hebrew people were but a small segment of the Semitic race which inhabited almost the whole of western Asia in the second and first millenia B. C. Moreover, there was a cross-fertilization of cultures and interplay of peoples in the same area during the same period. There was no wholly original culture in Syria, Mesopotamia, Egypt, or Asia Minor; and Palestine never had an autochthonous culture. The reason for this may be readily understood when its location is taken into account. It formed the bridge between the two great cultural centers of antiquity—Mesopotamia and Egypt. And it would be surprising indeed to find no deposits along the way traversed by the splendid civilizations of both these regions.

The student should familiarize himself with at least the major characteristics of the cultural atmosphere in which the Hebrews and their predecessors in Canaan lived; for the wider his knowledge of antiquity the greater will be his appreciation of the divine revelation transmitted by Israel.

Breasted's *A History of Egypt*, supplemented by Steindorff and Seele, *When Egypt Ruled the East*, will introduce the student to the wonders of the Nile valley from the predynastic period to the Persian age. They will unlock for him the treasures of Egyptian civilization represented in architecture, art, and literature from the third dynasty through the Pyramid age on down to the glories of the eighteenth, nineteenth, and twentieth dynasties which are of such importance for Mosaic and post-Mosaic periods of Old Testament history.¹⁹

There is no wholly satisfactory treatment of Mesopotamian civilization. One may, however, with great profit be directed to

19 Those with more than a general interest may be directed to Erman, *Life in Ancient Egypt* (Eng. trans. by H. W. Tirard), Erman, *The Literature of the Ancient Egyptians* (Eng. trans. by A. M. Blackman), Erman, *Die Religion der Ägypter*, Schäfer and Andrae, *Die Kunst des Alten Orients*, pp. 20-128 and plates pp. 171-464.

King, *A History of Sumer and Akkad*, Smith, *Early History of Assyria*, Olmstead, *History of Assyria*, Rogers, *History of Babylonia and Assyria*, Hall, *Ancient History of the Near East*, and Rogers, *A History of Ancient Persia*. These, like the above noted works on Egypt, must be supplemented by Albright's *From the Stone Age to Christianity*. The valley of the two rivers had a much more complex and checkered history than Egypt for obvious reasons. Ethnic elements either unknown or extremely vaguely known hitherto have been brought to light by archaeology and have been shown to have exercised a tremendous influence upon the developing culture of the whole region from Cappadocia to the Persian Gulf. Highly cultured civilizations existed here in the fourth millenium B. C. if we may judge from decorative art. "It is very doubtful," writes Albright, "whether man's artistic capabilities are actually any higher today than they were in late pre-historic times."²⁰ Subsequent periods represent a very great decline in artistic genius. But, in the historic periods, we observe farreaching political activity and social intercourse, as, for example, in the period of Accad (2520-2340 B. C.), especially under Sargon and Naram-Sin, and in that of the first dynasty of Babylon whose seals were found all over the ancient world, even as far as Cyprus and Minoan Crete. Following closely upon the first dynasty of Babylon were the Hurrians and Hittites who played an enormous role in the middle and late bronze ages. Excavations at Baghazkoi, Nuzi, Mari, Alalakh, and Ras Shamra have revealed situations whose full meaning is not yet understood. Then there are the late Assyrian and Neo-Babylonian periods which demand attention by virtue of their direct contacts with Palestine and the Hebrew kingdoms.

In the light of history and archaeology the culture of Palestine may be more readily understood and appreciated. This little strip of land along the eastern Mediterranean had a long history before the children of Israel set foot upon it to win it for themselves. It had been subjected to an admixture of influences from

²⁰ *From the Stone Age to Christianity*, p. 127.

two directions, as may be seen from a study of the successive numbers of the *Bulletin of the American Schools of Oriental Research*, Olmstead's *History of Palestine and Syria*, and Burrows, *What Mean These Stones?* One of the most valuable monographs for a study of the Old Testament from this point of view is Albright's *Archaeology and the Religion of Israel*. The best treatment of Hebrew history is still Kittel's *Geschichte des Volkes Israel* (3 Vols.). For an analysis of the life, thought, and theology of Israel the student may be directed to Pedersen's *Israel, I-II* (parts III-IV have not yet appeared in English) and Eichrodt's *Theologie des Alten Testaments* (3 Vols.).

The Old Testament itself will furnish the picture of Israel's unique contribution to the world, which must be fitted into the framework of oriental history and culture. It must be remembered that her peculiarity does not consist of her civilization but of her religion, and the supremacy, power, and glory of that religion stand out most prominently when it is placed in its proper setting. No honest and sincere student of the ancient Near East will deny that a Great Power was at work revealing Himself, His purpose and plans in the experience of this unique people settled on the highways and battlefields of empires.

This department has always emphasized the work and messages of the prophets. The literary deposit of the writing prophets occupies approximately one fourth of the Hebrew text of the Old Testament.²¹ Their importance for the religion of Israel is of far greater proportion, for it was they who kept the fires of faith burning brightly when there was grave danger of extinction due to the influx of foreign cult practices.

The mystical experience to which the charismatic prophets owe their origin is "universal among mankind, being found among savages, in antiquity, and among the highest religions of today, as all students of the subject know from such parallels as the Moslem dervishes, the Jewish Hasidim, and Evangelical Protestant movements among Quakers, Methodists, Pentecostalists, and others."²²

21 354 of 1320 pages in the second edition of Kittel's *Biblia Hebraica*.

22 Albright, *From the Stone Age to Christianity*, p. 231.

Generally there was some form of group ecstasy underlying early prophetic movements as may be seen in the description of the prophets of Baal in I Kings 18 and that of the Yahweh prophets in I Samuel 10 and 19. The movement in Israel may be traced back to the end of the eleventh century, i.e., to the beginning of the reign of Saul, about 1020 B. C.

However, the prophetic movement in Israel differed from other similar movements in that it was not orgiastic in character and in that it was really a reaction against pagan cultic practices bidding for a favorable place in Hebrew life. Illustration of this fact is found in the Elijah-Elisha narratives and the oracles of Micahiah ben-Imlah related in the book of Kings. This and succeeding periods was the time when the meaning of the old symbolism of the national faith was being forgotten²³ and syncretism was making inroads upon the religious observances of courts and people. The function of the prophets was to guard against these tendencies and to keep before the nation the pure ideals of the ancestral faith. As such they conceived of themselves as being called of Yahweh to perform a particular duty at a given time and place. Albright calls attention to the fact that the common Hebrew word for prophet, *nabhi*, means "one who is called (by God), one who has a vocation (from God),"²⁴ and not, as has been commonly supposed, "one who speaks forth" or "announces." This is of special significance when set alongside of the calls of the writing prophets. Amos says, "The Lord God has spoken, who can but prophesy?" (Am. 3:8). Isaiah proclaims himself ready, "Here am I, send me" (Is. 6:8), and Jeremiah complains that "his word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay" (Jer. 20:9). A divine compulsion of overwhelming proportion was laid upon these representatives of the Lord; they were seized by the Almighty; they were conscripted for His service.

Inspired personalities of this caliber deserve the utmost attention because the impact of their message upon the age in which

23 Albright, *Archaeology and the Religion of Israel*, p. 154 f.

24 Albright, *From the Stone Age to Christianity*, p. 231.

they lived was bound to be felt. They were men of their time and endeavored to serve their people in accordance with the sublimest religious principles of their faith. The basic elements of their preachments are of eternal verity, and to neglect them would not only be sheer folly but downright spiritual poverty. Interpretations of their character, work and religious significance for the world may be found in Albright's books, in Fleming James, *Personalities of the Old Testament*, in Kittel, *Great Men and Movements in Israel*, in T. H. Robinson, *Prophecy and the Prophets*, and in J. M. P. Smith, *The Prophets and Their Times*.

A third phase of Old Testament study is that of the Psalms and Wisdom literature. While this section comprises only between one fifth and one sixth of the Hebrew Bible, it is in some respects the most important part of the Old Testament. Psalms is certainly the most widely known and loved book of the Old Testament. There are a number of reasons for this, but chiefly because they speak home to many an agonizing heart.

One of our students recently investigated the use of the Psalms in the New Testament and found that there are quotations or reminiscences thereof in every book of the New Testament. Jesus and His disciples used the Hallel psalms on the night of the last supper. On the cross the Master found comfort in a psalm. The members of the church at Colossae and Ephesus were urged to admonish "one another in psalms, and hymns, and spiritual songs" (Col. 3:16; Eph. 5:19). The Syrian, Gallican, and other early liturgies drew heavily upon the Psalter. Chrysostom (345-407) spoke of "David" (by which he meant the Psalms) as "first, last, and midst" in vigil, in the morning prayers, in funeral solemnities, in monasteries and convents; and the seventeenth canon of the Council of Laodicea decreed that Psalms be sung between the Scripture lessons. One of the mediaeval service books was the Psalterium, so arranged as to be read through in the course of a week. Incidentally, candidates for ordination were required to know the whole Psalter by memory. Gennadius, the Patriarch of Constantinople (494), refused to ordain any one who failed to meet these requirements. The use of the Psalter in the Protestant

churches since the Reformation is well known. Luther called it a "Bible in miniature."

Proverbs, Job, and Ecclesiastes are also considered highly important because they represent significant trends of thought developing in later times as a result of new and wider experiences. Wisdom literature really marks the transition from Prophetism to Judaism. The best representative of Wisdom literature in general in the Bible is Proverbs with its emphasis upon religiously conditioned morality. Its precepts were based on the Wisdom of experience and were directed to the individual. Hence the wise men sought to impress upon those whom they taught the necessity of conforming their lives to the will and purposes of an ethical God—a concept so consistently and powerfully asserted by the prophets. Accordingly "the divine plan calls for a society in which people work hard, observe each other's rights, respect each other, treat the less fortunate kindly, have concern for the poor, maintain an atmosphere of general friendliness, enjoy the pleasures of moderation, love their families and homes, are sincere, modest, self-controlled, temperate, reliable, chaste, willing to listen and learn, forgiving, considerate, discreet, kind to animals, sweet-tempered, liberal, yet withal prudent and keeping an eye to their own welfare."²⁵ While many of the materials of wisdom were drawn from the common fund of oriental tradition, they were invested with the power and dynamic of the Hebrew faith in Yahweh. Moreover, here is a new spirit in the development of Old Testament religion—a spirit of calm reflection and cool assessment of values. The almost evangelical fervor, so pronounced in the prophets, is replaced by patient, insistent, and orderly methods of religious education.

One of the basic presuppositions of Proverbs is that righteousness or a persistent pursuit of wisdom brings personal satisfaction and success. This conception was challenged by the authors of Job and Ecclesiastes, thus clearly evidencing a period of reflection and some development of the doctrine of individualism first positively enunciated by Jeremiah (31:29-30) and later extended by Ezekiel (18:20 ff; 33:10 ff). The whole problem of

25 Fleming James, *Personalities of the Old Testament*, p. 503.

personal suffering and misfortune was raised anew, and the traditional solution was rejected by Job. Though the answer of this great sufferer may not be entirely satisfactory from a theological point of view, it does direct attention to the inscrutable councils of God as responsible at least to the degree of permissibility. Job's heart may have been content with the appearance of Yahweh in vindication of his faith, but the real problem remained as enigmatic as ever.

The author of Ecclesiastes, looking back on a long life of observation and thought, concluded that human existence was futile. "Vanity of vanities, said the Preacher . . . all is vanity" (1:1). The apparent futility of life finds frequent expression in the Old Testament because, as we have indicated above, it is the chronicle of experience, but nowhere is it so sharply focused as here. Other men of faith reply to Ecclesiastes and his modern disciples of despair in the words of Job: "Though he slay me, yet will I trust him" (13:15).

This, in broad outline, is the subject matter and method with which the department proposes to confront the students of the seminary. However, there is one other phase of its work that calls for a word, namely its more specialized studies consisting of Hebrew exegesis. The department is convinced that, inasmuch as the Bible is the preacher's devotional and instructional manual, he ought to have more than a second-hand acquaintance therewith. The minister of the Word needs more than merely to read it in a modern translation and meditate upon it. He must come as close as possible to the thought and life of the sacred writers through whom God spoke. "Sound exegesis of the Old Testament," writes the Regius Professor of Hebrew at Cambridge, must depend, first, upon the establishment of the correct Hebrew text, and secondly, upon a right interpretation of it. And there can be no right interpretation of the Old Testament which is not based upon an exact knowledge of the Hebrew language."²⁶ It is obvious that

26 D. W. Thomas, *The Recovery of the Ancient Hebrew Language*, p. 5 f. Cf. also A. T. Olmstead, "History, Ancient World, and the Bible," *JNES*, Vol. 2, p. 34; J. E. McFadyen, "The Place of Languages in Theological Education," in *The Expository Times*, April, 1932, pp. 294 ff; J. Meinhold, *Das Alte Testament und evangelisches Christentum*, p. 131, and *Einführung in das Alte Testament*, pp. 4-6.

few preachers can become specialists, but all of them may, with some effort, acquire the ability to handle commentaries intelligently, to understand the thought patterns of the Old Testament involved in its major concepts, and to read theological and archaeological works with profit. This ability we shall endeavor to engender and cultivate.

We must not be unaware that history is the record of life and experience, and that the Old Testament represents the history of a people in vital communion with God. This history takes in a tremendous scope because it is bound up with the accumulated life experience of the peoples of Western Asia for a period of several millenia, since Palestine was the recipient of a rich heritage daily becoming more evident through archaeological and paleographical discoveries. Surely the minister who senses the impact of these thousands of years of experience, especially as it is focused in Israel, will speak more authoritatively than one whose outlook is circumscribed by the parochialism of the present age.

More specifically, a thorough knowledge of the Old Testament is of major importance for the herald of the Gospel of our Lord and Saviour Jesus Christ. As Dr. Alleman has so well written, "The Old Testament is looked upon as the vestibule to the New. Christianity flowered on the parent-stock of Judaism. Jesus Christ was a Hebrew, after the flesh, spoke a Semitic dialect and was nurtured on the Hebrew Scriptures."²⁷ Without the Old Testament the New Testament is likely to evaporate into speculative theology.

May the Old Testament retain its essential place²⁸ as a portion of God's Word in the church and in religious life today. To that end we seek your prayers and support.

²⁷ See the Gettysburg Lutheran Theological Seminary *Bulletin*, Vol. 20, No. 1, p. 18.

²⁸ See "The Old Testament in the Christian Church," by Joh. Lindblom, in *The Expository Times*, Vol. 51, pp. 374-379.

THE RELIGIOUS LIFE OF THE MENTALLY ILL

CARL J. SCHINDLER
Wilkes-Barre, Pennsylvania

WHEN a patient enters a mental hospital his religious affiliation is always recorded on the admission sheet, but little use is made of this information except for administrative or statistical purposes. Modern psychiatrists who wish to learn as much as possible about the forces that have had an influence upon the development of their patient's personality, seem to be strangely disinterested in their religious history.¹ Yet one would be inclined to think that the religious training received in childhood, and an individual's reaction to that training, might have a profound influence upon the emotional and social adjustments of that person.

The customary reticence of psychiatrists to follow this line of investigation is due to the fact that they consider religious matters as being outside the strictly medical field.² At the same time psychiatrists are often inclined to underestimate the persistency of religious ideas and the wealth of material that religion furnishes for the phantasies of their patients.

Modern psychiatrists have rendered science and the cause of religion a great service by dispelling the popular notion of "religious insanity." They have definitely shown that people do not lose their minds because they are too religious. "Religiosity," as psychiatrists term the prominence of religious ideals in mental illness, is always a symptom, never a cause. The fact that religious

1 A standard textbook advises students in making mental examinations to determine whether the patient during his childhood "was afraid of the dark, restless in sleep, played alone or with other children, was aggressive, teasing or cruel, showed special attachment or aversions to members of the other sex, etc.," but asks not one question about the patient's religious life. George W. Henry, *Essentials of Psychopathology* (Baltimore, 1935).

2 Every physician must pay attention to the patients' religious attitudes and needs. On the other hand, this will always remain a side issue in treatment. A physician does not have the right to attempt to change a patient's religious and philosophic conceptions. O. Diethelm, *Treatment in Psychiatry* (New York, 1936).

frenzy often precedes the actual outbreak of mental illness misleads the layman into thinking that religion has caused the disease. In reality the disease is already on the way when the patient turns to religion. He is in some way aware of the fact that his mental life is disintegrating and makes one last desperate effort to reorganize it once more around a powerful center. For exactly the same reason many other patients turn to ideas about the government, fancying themselves as high government officials or victims of governmental persecution. The underlying motive is the same. Both religion and the government are powerful, their operations far-reaching and partly shrouded in secrecy, and the individual who feels that he is losing his hold upon himself, hopes in some way to save himself by identification with these strong forces.

When psychiatrists had once disposed of religion as a possible cause of insanity, they largely lost interest in the subject. They paid no more attention to one patient's claim to be Christ or the sacrificial animal on the altar as to another's assertion that he was a millionaire or president of the United States. It was not a psychiatrist actually engaged in the treatment of the ill, but an academic psychologist, who made the first scientific investigation of the relationship between religion and morbid mental life. In his *Varieties of Religious Experience* (1902), William James distinguishes two types of religious moods. The "healthy-minded" are essentially happy, optimistic, and outgoing natures. They have an implicit trust in man and the beauty and benevolence of nature. Walt Whitman, the mind-healers, and liberal Christianity represent this orientation. The "sick souls" are painfully conscious of their own shortcomings as well as of the imperfection and misery of life itself. Sick souls seek release through mysticism and conversion. This position is open to criticism, not only for theological but also for clinical reasons. James's material is derived exclusively from literary sources without reference to hospital cases; no attempt is made to correlate the religious to the general mental health of his subjects. Finally, if a sense of wellbeing is an indication of healthy-mindedness, the manic patient, who thinks himself the most attractive and clever person in the world, or the

paretic, for whom wads of newspaper represent fabulous wealth, would be eminently healthy-minded.

The next author of distinction to direct his attention to our problem was Sigmund Freud, who published his study *Totem and Taboo* in 1912. After a lapse of almost thirty years Freud once more covered the same ground in his last book, published in 1939 under the title *Moses and Monotheism*. Unlike James, Freud had extensive experience in treatment and approached his subject from the standpoint of the clinician. Unfortunately, however, he did not confine himself to a description and analysis of the religious elements that he found among his patients, but he tried to reconstruct the religious history of mankind. The same emotional forces that he found at work in an individual neurosis-trauma, suppression, latency period, outbreak—led in his opinion to the rise of the great world religions—Totemism, Monotheism, Christianity. Freud's well known ability to discover and describe intricate obscure mental processes, as well as his tendency to force his facts into conformity with his theories, are most noticeable in the two monographs dealing with religion. Freud was poorly qualified for the task he had set himself, for he lacked not only technical knowledge of comparative religion but also an inward feeling for his subject matter.

Interest was focused upon this problem once more by a Swiss psychiatrist, the son of a Reformed minister, Dr. Carl G. Jung. He had learned the importance of the unconscious from Freud and enlarged that concept from the individual to the racial unconscious. He thought he had found in the religious fantasies of his patients traces of primitive religious thinking that the race had suppressed ages ago, but that came to the surface again when normal control broke down under the weight of mental illness. The most detailed investigation of this phase was made by Dr. A. Storch, one of Jung's most gifted students. In *The Primitive Archaic Forms of Inner Experiences and Thoughts in Schizophrenia* (Washington, 1924) he offers the explanation that schizophrenia is not only a regression to an infantile adaptation to life, as viewed by most psychiatrists, but a return to the primitive level

of mental processes. Primitives and schizophrenics think in parts instead of wholes, in symbols instead of concepts. Symbolism and sympathetic magic are therefore common to primitive religion and modern mental illness. Storch has given a brilliant analysis of schizophrenic thinking, one of the most difficult problems in abnormal psychology, but his theory has found little acceptance. Most students are inclined to agree with Henderson and Gillespie (*Textbook of Psychiatry*, 3rd ed.) that "between the thought processes of schizophrenics and the type of thinking found in primitive man there are certain impressive similarities, but writers on the subject have tended to go too far in their identification of primitive and schizophrenic thinking." A collection of case material was published in Germany in 1928 under the title, *Zur Einführung in die Religionspsychopathologie*. The author, Dr. Kurt Schneider, wished to offer clergymen a guide-book for the understanding of abnormal religious ideas they might encounter in their parish work. Dr. Schneider seems to think that the type of religious delusion a patient is likely to develop is determined by the kind of mental disease from which he suffers. A manic-depressive's religiosity would thus differ from that of a schizophrenic or parietic. The theory is probably due to the great respect in which Kraepelin's rigid classification of mental diseases is still held among German psychiatrists.

According to that school each mental disease is a watertight compartment, complete in itself, so that even the religion of a schizophrenic must be different from that of an involutional patient. American psychiatrists have never subscribed to that view, and the case material that Dr. Schneider cites fails to support his theory. One of the most original and valuable contributions to the whole problem has come from the pen of an American clergyman. Dr. Carroll A. Wise has given us the result of his experiences as chaplain at the Worcester State Hospital in a recent volume, *Religion in Illness and Health* (New York, 1942). Dr. Wise points out that religion is healthy when it is genuine and accepted by the believer for its own sake; in that case it becomes a potent force that helps the individual to seek worthwhile positive goals. In an un-

healthy state, religion is no longer a reality, but a mere symbol that the individual employs to justify morbid strivings. A creed that is no longer believed becomes the watchword of orthodoxy, sadism can take the form of religious discipline, and repentance becomes an expression of unwholesome guilt feelings. By making religion instead of disease processes his starting point, Dr. Wise achieved a clearer insight into religious morbidity than the purely psychiatric approach could afford.

To the views and theories thus far presented, I wish to add a few personal impressions that have come to me in the course of my activities as chaplain at a mental hospital.

Not all mental patients are interested in religion. Some who have been active church members become indifferent upon admission, and others develop a new interest in religion after their commitment. Here as on the outside misfortune may lead people to seek new strength in God or arouse a spirit of rebelliousness. Some patients become so preoccupied with their dominant delusions that there seems to be no place in their thoughts for anything else, religion included. A woman who believed that her brother-in-law had cheated her out of her property could not be induced to speak of anything else. Some patients are suspicious or hostile and will not discuss their religious views, particularly if they think that the interviewer does not share them. In that case one receives evasive replies, of which the following is a typical illustration:

Q. Did you ever hear voices talk to you?

A. Oh, a good many voices. Why do you ask me that?

Q. Does God talk to you?

A. I don't know what to think. It is hard to tell.

Q. Does the voice of God tell you to do certain things?

A. Well, I don't know what it is; there is something, but they don't give you any information. Just do this or don't do that, but you can't get any information out of them.

Lest the reader think that all mental patients show religious abnormalities, let it be stated that many retain a fairly normal religious life, receiving comfort and strength from church services,

communion, and prayer in much the same manner as other people do.

I am inclined to believe that there is a very real difference between the religious delusions of Catholics and Protestants. The distinct patterns of religious thinking and feeling that are impressed upon the members of both churches are so persistent that not even the ravages of mental disease destroy them completely, though they may assume grotesque shapes at times. I find that the church, its clergy, and its ministrations play a prominent role in Catholic delusions, while Protestants concern themselves with inner religious experiences (the second birth, the spirit of God in the heart, etc.) or the proper interpretation of the Bible. Catholics frequently hallucinate about holy pictures; persons on the picture move or speak to them. They usually warn the patients against sinful acts. The sort of guidance they give, reflects very accurately the type of instruction that Catholics expect of their clergy. A Catholic manic-depressive patient, when asked about messages from God, answered: "I wanted to commit suicide at one time, but I looked at the holy picture which said, 'Your life is not your own,' and I think that stopped me." Another patient, when questioned what God had told him, replied: "God said to do right." Religious hallucinations of Catholics are apparently very colorful, realistic, and life-like, while those of Protestants appear pale in comparison. It seems probable that Catholic worship with its strong appeal to the senses, accounts for these more concrete images that Catholics are able to see. I am quoting some case records to illustrate the difference.

Catholic patient. Diagnosis: Paranoid Dementia Praecox. The spirits of dead priests appeared to him, directing him to write letters to certain prominent individuals. Theodore Roosevelt appeared to him and wanted the Catholic Church to observe his anniversary. Also a devil appeared with the President.

Q. Did you ever see God?

A. Yes.

Q. Where?

A. In church.

Q. Did you see the Virgin Mary?

A. Yes.

Q. The real Virgin?

A. Yes.

Q. Did she move?

A. Yes.

Q. Where did you see that?

A. At home.

Q. Did the Virgin talk to you?

A. Just look at me. That's all.

Q. Did you see God in the daytime or nighttime?

A. Nighttime; I saw Him in our home.

Q. What does He look like?

A. Just like a statue.

Q. Does God ever give you any messages?

A. Yes, sir.

Q. What does He tell you to do?

A. To do right.

Q. Does He ever tell you to go and fight for the church?

A. Yes.

Q. What are some of the things He tells you to do?

A. The Holy God wants the pope to send the war bonus to the soldiers, etc.

Q. Did you get any messages from God during the last few days?

A. Yes.

Q. How do these messages come?

A. Written messages; angels come with books.

Q. What do the angels look like?

A. They got wings.

Q. Do they give you any messages by talking to you?

A. They whisper to me. They want me to pray.

Another Catholic patient wants holy water to keep the spirits away. He wants to see a priest, stating that evil spirits are after him. His conscience is bothering him, because Pontius Pilate's soul got into his stomach and the only way to get it out is to have somebody put boxing gloves on and keep striking him in the stomach. To show that religious training rather than disease colors these

hallucinations, I quote the statement of a Welsh Protestant suffering from the same ailment as the Catholic patient.

Q. Did you ever see God?

A. Yes, I have seen God.

Q. Where?

A. In heaven.

Q. Were you ever in heaven?

A. I thought I was there once.

Q. Where in heaven?

A. I couldn't tell you that.

Q. Who else was there besides God?

A. The Devil.

Another Protestant patient states: "In 1910 my mother died, and after that I heard the voice of God and thought I saw God. I laid off work and said: That's the end—I am not going to work any more. The first time I came here I heard whispering voices. I could form faces and figures in the wallpaper and in the carpet, even in the snow outside. Sometimes I could see a sort of vapor rising from the vases."

It is very obvious that these Protestant patients lack the mental images to make their hallucinations as graphic as Catholics do. Protestant patients who have grown up in a Catholic environment can occasionally hallucinate in a characteristically Catholic fashion. A Lutheran girl of that type thought she saw a reflection of the Virgin Mary in her pastor's eyeglasses. My records seem to indicate that spontaneous references to the vicarious suffering and death of Christ are more common among Protestants than Catholics. That may be a mere coincidence, but I believe that it is again a reflection of the teachings of both churches. The average Catholic expects salvation largely through the ministrations of his church, while the average American Protestant has been deeply affected by the evangelical movement with its strong emphasis upon "the blood that's shed for me."

One Protestant patient declares: They want to torture me. That's what they did to the Saviour. I am the Saviour. If you don't believe it, I will die for you.

Another more talkative Protestant patient had this to say: I talked to God but not in the right manner. Now I talk to Him through Jesus Christ, His Son. I love Christ. He is my Redeemer who died for me the cruel death on the cross. Oh, how they tortured Him, how they pierced His side, how the crown of thorns pressed down upon His noble forehead, etc. I wish I had lived when Jesus was on earth. I would have punched those wicked soldiers.

More disturbing than the false religious ideas of mental patients, is their obvious inability to bring their religious thinking into conformity with their moral standards. Strong religious sentiment often goes hand in hand with utter disregard of ethical feeling. The same Protestant patient who spoke so feelingly of the crown of thorns upon the noble forehead of the Saviour, continued to describe the events of the crucifixion: "There was John, the beloved disciple, and Mary the Virgin and Mary Magdalene. She was a beautiful harlot. There are beautiful harlots today in Scranton and Pittsburgh and New York." From here on the patient continued with a long line of sexual phantasies.

Another patient, a woman, had killed her two children, claiming that God had told her to do it. She seemed to feel little remorse for her deed, and one night shortly after her admission she turned a deep red and said laughingly that she was having lots of fun. She became very rigid and said someone was standing by her bed. "Do you want to know who it is? (*Smiling.*) It is God."

The ego-feeling of patients can assume unbelievable proportions. A Jewish patient called himself "King of Kings" and master over fifty million angels. He wrote to the physician in charge: "See that you obey the official King of Kings. Please don't have any men smoke in his presence, don't have any attendants give orders to him. Don't annoy him with medicine or food. He does not need to eat for a week. Now God wants you to obey. Signed King of Kings." The splitting of his thought processes characteristic of schizophrenia was evident in his conversation with me. He spoke of himself as an atheist, as God, as Confucius, and finally as Christ, indicating with his fingers the parts of his body where

the nails had pierced him. Protestant patients rarely identify themselves with great religious characters. It is an interesting comment upon the progressing mechanization of civilization that Protestants usually think of themselves as great inventors. Radio and electricity are most commonly mentioned in this connection. ("I discovered a new disease in radio-active stones." "The government owes me money for being a telepathic person." "I found a new element in a mattress in Ward 3," etc.)

This preoccupation with their own experiences leads to ethically outrageous statements often presented in religious language. The following letter illustrates the strange combination of religious fervor and burning hatred in a paranoid woman:

I have divine protection and need it every day. At my habeas corpus hearing I claimed injustice done to me and because of it had divine protection. Since that hearing I am still entitled to that claim, as the judge has been removed by divine act after the hearing (the judge died). The District Attorney was not there fighting for me. Now he got his fit punishment. His nephew was a young doctor who fell asleep smoking in bed and that was the end of him. Before the hearing I called on two kid playmates of mine who ignored my request. The one is dead a year already, the other buried her mother just recently. I am in an insane asylum, but to Him I am all His respect and love. And if it is necessary to destroy the world to liberate me, He will do it and nothing means a thing to Him. Please believe me, that's why the world has the wrath of God upon it. God shows me things in dreams and His love is my daily life. I mean so much to Him. He will destroy the world. . . .

Many patients believe that the war is God's punishment of mankind for their retention in the hospital or that it has some secret significance in connection with them of which they alone possess any knowledge. Abnormal thinking is characterized by extreme self-centeredness. The patient is interested in nothing but his own person, feelings, experiences. In certain cases of schizophrenia this trend is carried so far that the patient ignores his environment completely, cuts himself off from all contacts with others, and isolates himself in his dream world (autistic thinking). The same tendency prevails in less extreme cases. The outside

world is thought of as a vast conspiracy to harm the patient (paranoia) or as an area in which he exercises that authority to which his exalted position entitles him (ideas of grandeur). Regard for the rights of others is an excellent criterion for the recognition of normal and abnormal feeling states.

Convinced of his own greatness and confronted with the fact that others do not accord him a position of influence, the mental patient looks around for an explanation and frequently finds it in racial and religious differences. Nobody can hate with a fiercer hatred and fear with more pathetic dread than a mental patient. "They are planning to cut the heads of all the Protestants off. I am suffering here for all you Protestants. They hammer me day and night. They call me a spy and hate me for being a Protestant. Watch your step in this place or they will cut your head off too," an involuntional patient warned me. Another patient wrote: "I thank my Lord, that M., that dirty Irish, got what was coming to him. He did not care who suffered. He was only a selfish brute. We have a woman Irish here, living beast. They think they are digging a grave for me, but wait who is going to lay in it." Similar statements attacking all faiths and nationalities could easily be added.

Mental illness, let it be remembered, does not create wholly new personalities. It merely enlarges and brings to the surface what has always been present—fear, selfishness, hate, and guilt.

The study of abnormal religious life has more than a mere academic interest for the Christian pastor; from rather unexpected quarters it brings new confirmation of the old truth that all men, sane and insane, need the grace and life-giving qualities of the Gospel.

SOEREN KIERKEGAARD AND HIS MESSAGE

E. GOMANN

Saskatoon, Saskatchewan, Canada

SOEREN KIERKEGAARD belongs to those prophetic men who are too far ahead of their time to be fully understood and appreciated. But there was no question in the mind of those who did understand him that a future generation and perplexed humanity would call for him just as Wordsworth called for Milton after the French Revolution:

Milton, thou should'st be living at this hour.
England has need of thee. . . .
Oh! raise us up, return to us again,
And give us manners, virtue, freedom, power.

The time is passed when "the melancholy Dane" could be pushed aside with the judgment of Rassmussen: "Kierkegaard's postulates are the product of a morbid body and an abnormal mind." Barthold has shown that Kierkegaard acted with freedom of spirit and conducted himself purely and nobly in the exercise of all his ideals.¹ And Hoeffding was impelled to state: "The melancholy and sharp reflection which stops only before the last insoluble questions characterize the soul of Kierkegaard." He calls him the greatest thinker of his people and says that his life and works can mean much even to those who do not subscribe the beliefs so unquestionably entertained by him.²

It is no wonder, therefore, that the number of Kierkegaard students is constantly growing, and that today prominent representatives of Kierkegaard research are found not only in Europe but in America as well.

After the fundamental editions of Kierkegaard's works by Drachmann, Heiberg, and Lange, important translations have

1 Barthold, *Kierkegaard's "Der Gesichtspunkt meiner Verfasser-Wirksamkeit."*

2 Hoeffding, *Soeren Kierkegaard als Philosoph.*

been made in German by Gottsched and Schrempf, and in English by Swenson, Bain, Lowrie, and others. Besides this there are valuable contributions to Kierkegaard studies by Allen and Lowrie, and by the Russian, Chestov, in French.

It cannot be denied that some serious defects of his character hindered Kierkegaard from being a power for good in the church of his country in his days. Bain points out that over "the individual before God" he forgot the multitude that was to be saved, and that his caustic articles alienated his friends and made him a lone figure. Nor could it be expected that he rose in the estimation of the church when he firmly refused to receive Holy Communion from the hands of a clergyman. But that it was not pride which prompted him to act as he did but a deeper insight and sincere conviction, is testified by Pastor Boesen, his only friend, who stayed with him till death. Asked by the latter if there were anything he wished to say, he replied: "No, but yes, greet all men. I have loved them all, and say to them that my life has been a great suffering, unknown to them. Everything looked like pride and vanity but it was not." When Boesen asked him if he could pray and if he had peace, the answer was: "Yes, I can. I pray first for the forgiveness of my sins, that everything be forgiven me, and then I pray that I may be freed from despair in death."

Evidence of his sincerity and humble faith is also shown by the choice of inscription on his tombstone:

A little while remains
My fight is won,
The entire warfare here
Forever done.
Then shall I find my rest
Where rest I seek,
And all unceasingly
My Saviour speak.³

The impression one gets from reading Kierkegaard is, as Bain remarks: "We feel that here we are in contact with one to

3 Translated by Swenson.

whom God and the soul, sin and faith were intense realities. In a world in which there is so much sham, here is a soul aflame with the passion for God, determined to let nothing stand between him and his Maker."⁴

But Kierkegaard is not easily understood. In fact, we shall fail to see that he has any message for us at all, if we do not take into consideration two factors which largely determined his convictions and his doctrine.

HIS LIFE AND HIS TIME

That which was expressed so skillfully and passionately by the youth, lay dormant in the boy as an inheritance from the father and developed providentially under the force of environment and experience. This has been clearly and strikingly brought out by the splendid biographies of Kierkegaard by Swenson, Lowrie, and Geismar. And it would be presumptuous on my part to try to improve upon them. But it may be helpful to remember that Kierkegaard once remarked that his father was a hundred years too old for him, and that, when the child wished to go out and play with other children, his father took him for a walk around the room, talking to him of things he would have met with outside.⁵ Like John Stuart Mill, whose early education bears remarkable resemblance to his, he never had the joy of being a child. Added to this, his old-fashioned clothes exposed him to the ridicule of other boys, and he never found real companionship among those of his own age.

The melancholy of his father deeply influenced him too. It was characteristic of the latter that among the pictures he brought home for his child was one depicting Napoleon with his arms stretched out and the cry, "Forward," upon his lips. Another one represented William Tell in the act of shooting the apple from his son's head. And then—a dying man, naked and alone on the cross with the remarks: "He is not among them, but above them

4 Bain, *Selections from Kierkegaard's Writings*.

5 Bain, *op. cit.*, p. 24.

all. For this is the King of the world whom the world refused. This is the Son of God who gave men love, only to receive hatred in return." Commenting on this experience Allen remarks: "The earth has been for many a vale of tears, but for Kierkegaard, father and son, it was the great city which spiritually is called Sodom and Egypt where their Lord was crucified."⁶

In *The Point of View for My Activity as a Writer* Kierkegaard says: "From a child I was in the grip of an immense melancholy. I was brought up strictly and seriously in Christianity." And in *The Journal* we read about the "anxious dread with which my father filled my soul, his frightful melancholy. . . . I got such a dread of Christianity and yet felt myself so strongly drawn to it."

Under these and similar depressing influences the young man was often dominated by the "spirit of heaviness." At seventeen years of age he was led to study for the holy ministry and thus fulfill his father's wish.

The world which opened up before him at Copenhagen and in Berlin stood out as a great contrast to his thoughts and expectations. Heiberg, the philosophical and esthetic writer, introduced the Hegelian pantheistic and idealistic scheme of thought into Denmark and told an enlightened public that all is "Natur und Geist." In the dialectic process of self-annihilation and self-affirmation the particular thesis, Jehovah, Christ, man, time, etc., disappears in the synthesis, God, reason, nature, reality. The real is the natural, and nature is rational through and through. Besides this, Schelling propounded dynamic evolution: nature is visible spirit, spirit is invisible nature. The ground or root of all things is creative energy, the absolute Ego, the all-pervading world-spirit.

When Kierkegaard listened to this, he might have thought of Hegel's own remarks about the Schellingian identity as "the infinite night in which all cows are black." There was no doubt that Hegel had failed even in the sphere of the natural sciences; he had missed the whole point of the irrational. Where is the dividing line between nature and spirit to be drawn? What is

6 E. L. Allen, *Kierkegaard, His Life and Thought*.

magnetism, the atom, matter, etc.? And where does God come in, the God of the Bible, the Father of our Lord Jesus Christ? There is nothing left of Him but an indistinct world-spirit or a logical process.

But most provoking to Kierkegaard was Hegel's ethics. Here the conclusion was that humanity comes before individuality, and that the deciding factor is the evolution of the whole human race and not the condition of the individual. Morality is subjection of the individual to the universal will. The more Kierkegaard thought of this, the more he rebelled against the idea. Here the majority, the mass, set the moral standard; public opinion was to serve as a criterion of truth.

He was done with philosophy and sought comfort in romanticism. Don Juan and Faust had at least the advantage of making the "Strom des Lebens" fascinating. But soon he awoke from his spiritual slumbers through the trumpet call of Fichte's vigorous idealism, "The vocation of Man." It called forth in him an echo from Kant who taught the insufficiency of reason to grasp the things which lie beyond the world of phenomena: God, soul, freedom, and immortality. And yet, are we not conscious of these things, laying hold of them in a rather mysterious way by an act of intellectual intuition? Kierkegaard saw that, if only a man can be brought to stand at the crossroad where there is no escape for him, he will choose aright.

Back in Copenhagen, he tried it again with theology. But hearing Martensen state that, if one only stands on the ground of faith and has a reborn consciousness, he has secured all the conditions for a knowledge thus far attainable, he was pierced through by the sting of that old serpent, rationalism, which made its appearance everywhere either in the form of Hegelian philosophy or under the guise of Schleiermacher's theology. It is preposterous to rationalize faith in order to make it acceptable to men. Faith has no interest in seeking to understand itself in any other way than by the passion of faith.

The man who supported Kierkegaard in his growing conviction was Hamann. Although he had passed away in the

eighteenth century, he was one of the most decisive influences of the nineteenth century. There was a congenial spirit, witty and ironical as Kierkegaard himself. He hailed him as the emperor. Hamann calls himself "the voice of one calling in the wilderness." And he would sacrifice ninety-nine readers in order to win the hundredth. He also figured, as Kierkegaard asserted, that the category of the individual has only been used once dialectically—by Socrates to dissolve heathenism.⁷

Kierkegaard was now convinced more than ever that there was an ominous resemblance between his own time and that of Socrates. As the Sophists enabled men to have an opinion about everything in heaven and on earth, so had Heiberg popularized Hegelian philosophy with such astounding success that the very cobblers were using Hegelian terminology with thesis, antithesis, and synthesis. And just as the great questioner of Athens gave poise to his naive contemporaries by his "Know thyself," so Kierkegaard felt constrained to arouse his fellowmen from their philosophical complacency and unwarranted optimism.

He saw the path of duty clearly before him: to break the bonds of speculative theology and a conventional Christianity, to open men's eyes so that they might see the difference between God and man, between faith and knowledge.

He began to write. His first work *Either/Or*, published under the pseudonym "Victor Eremita," in 1843, left no doubt that he was in earnest about the task which he had set for himself. It was so startling that the *Corsair*, a political-satirical journal of Copenhagen, edited by a young Jew, wrote: "Victor Eremita will never die." In a short period of brilliant literary production other writings followed: *Concluding Unscientific Postscript to Philosophical Fragments*, *Fear and Trembling*, and *Purify Your Hearts*.

HIS MESSAGE

It is a sharp instrument which Kierkegaard wields in these works. He calls his *Either/Or* "a double edged dagger with which

⁷ Bodemann, *Hamann und Kierkegaard*, p. 23.

I can assassinate the whole world of reality." He postulates a radical change both of the concept of knowledge and of faith. As man in his existence faces the paradox and is a paradox himself, so his faith is paradoxical and his knowledge existential.

What Kierkegaard means by existential knowledge will become clear when we remember that he looked upon his fellow citizens as sophists who had a fixed opinion in all matters and a ready answer to all questions. There were no problems for the mind and no struggle for the heart. It was all a process of dialectical and historical evolution. If we open the windows of our senses and the door of our mind, then self, world, and God come in quite automatically. The manifest gap between appearance and reality, between knowledge and conduct, or faith and life, was of no concern.

For Kierkegaard this was not only vanity. It was stark dishonesty. It was the sin of which the Apostle warns: "Be not wise in your own conceit" (Rom. 12:16). How can a man imagine that, when he uses terms and categories such as mind and matter, God and world, time and eternity, he knows the reality of things; or how can an identification with a system of thought, with institutions, rites, and customs take the place of knowing, believing, and living!

Kierkegaard thought of Socrates, who did not think it worthwhile to exist for a mere existing. Therefore he made the inquiry about the meaning of life his chief concern. And as no one could give him an answer to the question of the what and the whence of man and of knowledge, he concluded that a *daimonion* had made it known to him. This gave Kierkegaard the starting-point for his own concept of knowledge through faith and revelation.

Kierkegaard was, of course, fully aware of the difference between the *daimonion* and revelation. For at best the former was the "still small voice within," or "passion," issuing from the highest deity or from the world-spirit which gave Socrates guidance and premonitions in all proposed actions; while the latter is the manifestation of the Spirit of God in men and in history. But leaving aside this fundamental dogmatic difference between the

daimonion and the Holy Spirit, the kernel of truth which Kierkegaard found in the thought of this Greek sage, who has also been counted among the "Christians before Christ" by others, was simply this: Knowledge comes by "enthusiasm," i.e. by being "spirit-filled and spirit-guided." Genetically it does not come the "man-way" but the "God-way"; human, it is yet divine. And as Socrates by his very method of "dialectics" and by stressing the ethical implications of knowledge distinguished it from that of the Sophists and the "fanatics," so Kierkegaard endeavored to show, first, that true knowledge comes to us in a supernatural way by intellectual intuition or the passion of faith, and, second, that by nature it is ethical, i.e. it cannot be separated from personal effort and conviction; it must be sought and lived and suffered; involving the whole personality, it is existential.

Now, here is a whole boxful of questions: Are "intellectual intuition" and "passion of faith" not two ways of knowing, diametrically opposed? And if not, what is the relation of intuition and faith to intellect and reason? Can reason be abstracted from intellect? First of all, intellectual intuition and passion of faith are not two different ways of knowing, but only one. And, then, the seemingly contradictory adjective "intellectual" is simply intended to indicate that intuition is neither anti-intellectual nor irrational but super-natural and super-rational or transcendental. In this way of knowing, the intellect is not ignored nor is reason abandoned, but they are surpassed and used for a higher purpose. They are *ancillae fidei*, maidservants of faith and revelation.

One may call this "the faith aspect of knowledge" or its "mystical side." Better, it may be called its "teleological aspect" or its "plus." For, in reality, God has not abandoned His purpose in creating man after His likeness, which according to St. Augustin is *cognatio veritatis* and *amor virtutis*. Man shall know his Creator and Saviour. He shall know good and evil. He shall "love the Lord God with all his heart and soul and mind." This, however, is not possible in the "atheistic" way, i.e. without God by mere ratiocination of the fallen and unregenerated man, but only in the "theistic" way, i.e. as God converts and restores man

to Himself, "bringing into captivity every thought to the obedience of Christ" (I Cor. 10:5). Thus the true knower becomes a personal revelation of God's wisdom, power, and way of life, a constant striving toward Him, a realization of His plan and purpose. And if a man is not that, then he is no man at all. He becomes a contradiction, a liar and deceiver.

The influence of both Spinoza and Kant are also seen in Kierkegaard's epistemology. With the former he holds that thought is the product of divine activity, that "all thinking stands *sub specie aeternitatis*," that true knowledge originates from God and represents God. With the latter he upholds the chasm between the phenomena and the noumena, the physical and mental, and the spiritual and transcendental. He differs, however, from Spinoza in this that knowledge is not a natural outflow of the eternal wisdom or a dialectical evolution, but that it is a "qualitative dialectic," mediated through faith. And instead of Kant's "reason asserting itself in knowledge and action," Kierkegaard finds that reason faces its own ruination and is saved from a *saltus mortale* only through a complete surrender to faith.

This also explains the "leap" which accompanies true knowledge. It is a tearing away from self and the world in the "moment," the crisis which puts man under the constraint and claim of the Absolute, so that a true knower can never say, "Do according to my words and not according to my deeds." For knowledge and life cannot be separated.

Perhaps Kierkegaard, when thinking of the ethical side of knowledge, had Aristotle's illustration thereof in mind: Two women once gave a paper on child education; the one, being a society lady without children, spoke with great perfection; the other, a mother of many children, was rather nervous about the task. But Aristotle gave her the prize, because she spoke with her life.

But before Aristotle, the Prophets have shown us what existential knowledge is. They spoke because of the Word of God which was upon them. They had a profound feeling of their mental insufficiency and personal unworthiness. They hesitated;

they feared. Moses said, "I am slow of speech." Isaiah asserted, "I am a man of unclean lips." Jeremiah said, "I am a child." Job declared, "Behold, I am vile." Here is something of the "fear and trembling of the individual before God."

And even today "the burden" of the Prophets can be noticed among earnest-minded men and great thinkers who always face the *mysterium tremendum*. This also explains to a certain extent the melancholy, the *Weltschmerz*, and the "heart-break of the heart in pain" encountered in literature.

The simple fact that Kierkegaard was endowed with a great intellect and that he was highly efficient in the use of reason should be enough evidence that his attacks were not directed at reason as such but only against the pride and self-confidence of reason which failed to see that it has no authority in metaphysics and that a rational theology is impossible. Like Kant he therefore rejected all proofs of God on the basis of logic and history. He was convinced that every attempt to reason that an individual man is God must end in contradiction, for there is an absolute qualitative difference between God and man. If proving were not out of place altogether, Borchard would have a better chance to succeed from the standpoint of "offence" in Christ's humanity⁸ than Anselm from the nature of the divine Being.⁹ He holds that the proofs of Christianity which Scripture quotes—Christ's miracles, resurrection, and ascension—are for faith only. They are not proofs in the ordinary sense at all, nor will they ever prove that all this agrees with reason. They will, on the contrary, prove that all this is opposed to reason and thus is an object of faith.

This leads us to Kierkegaard's concept of faith. He describes it as a "credo quia impossibile." Faith is believing that what one knows to be unreasonable, yea, absurd, is actually to take place by the power of God. As divine revelation and way of salvation faith has, of course, its objective and historical side. It is God's working and speaking in the world directly by Himself or through mediation by prophets and apostles and finally through the re-

8 *Der Goldgrund des Lebens Jesu.*

9 *Cur Deus Homo?*

demption of Jesus Christ. It is the creation of the world out of nothing, the atoning sacrifice of Christ on Calvary, and the outpouring of the Holy Ghost on Pentecost.

But what Kierkegaard has in mind when he describes faith as *quia impossibile* is not this objective and historical aspect of it, but rather its nature as an organ of apprehension and application (*organon leptikon*). And here he asserts that because it is impossible for man to comprehend the things that lie beyond our world of phenomena (God, soul, Christ and eternity), therefore God Himself has provided a way for such knowledge, a way of salvation that leads to eternal life. And that way is faith. It is God's own work in the hearts of men through the Holy Spirit and the Scriptures. And as such it is not dependent on historical data, scientific facts, or even the Bible. Kierkegaard writes: "I shall assume that our enemies have succeeded in proving about the Scriptures all they wish. What then? Have they thereby done away with Christianity? Injured the believer? By no means. Because those books are not by those authors, not authentic, it does not follow from this that those authors have not existed, and above all that Christ has not existed. For whose sake is the proof needed? Faith does not need it. When it begins to be ashamed of itself, when it begins to lose passion, then it begins to cease to be faith."¹⁰ And again he says: "There is only one way of receiving Christ, one relation to Him, and that is contemporaneousness." This, however, must not be understood in the physical sense, chronologically, but rather in the supernatural sense as perpetual "real presence," which is, of course, possible because of His being one with the omnipresent God. "Whether a man lived at the time of the Lord's sojourning on earth or nineteen hundred years after does not matter, for He is revealed by faith only. There is no second-hand discipleship. In history you can read about the past. But Christ's life on earth is not something past. A historical Christianity is gibberish and unchristian confusion."¹¹

10 *Samlede Vaerker*, VII, 19.

11 *Samlede Vaerker*, XII, 60.

As far as the human side of the records of Christ and our salvation are concerned, the mind will always face the problem: How can men win certainty that the Revelation is reality and not merely a historical and philosophical hypothesis? Neither logical connection of ideas nor purity of moral teaching nor any appeal to the intellect can secure that recognition. There is only one possibility, one basis of acceptance, and that is a most remarkable inward experience—faith, a divine effect of the Scriptures.¹²

Convinced that faith in the true sense is the work of the Holy Spirit, Kierkegaard holds that it is its own criterion and declines all outward testimony. Therefore even the church and ordinary church-membership are no guarantee for faith. He says, "One who has an objective Christianity and nothing else is *eo ipso* a heathen." And it is quite certain that he would not accept the modern thought that "the church is a continuation of the incarnation," except with the clear understanding of church as *ecclesia invisibilis*. Denominations, systems of theology, forms of worship, church politics and disciplines are human creations, which at best express and direct the religious life of man. But they cannot answer for faith. Faith is not a concrete in the sense of being built upon or around a human idea or earthly institution. It is rather an absolute, united to God only, a thrust into the "totally Other" and a complete surrender to Him. In the last analysis it is Christ, the *Dominus Scripturae*.

Here we get the impression that Kierkegaard stresses subjective faith at the expense of objective faith and exalts personal revelation over against historical revelation. But that is by no means his intention. He knows and accepts the corporate aspect of the work of the Holy Spirit with its ongoing revelation in the church. But he is convinced that faith cannot be handed down from one to another as a finished product; it cannot be inherited from tradition and secured by authorization; it has no substitutes. It is always implicit and unsupported or it is not faith in the pure Christian sense.¹³ The Christian, even as member of the church and fellow-believer, is always "the individual before God."

12 Cf. R. Seeberg, *Revelation and Inspiration*.

13 Cf. Berkemeyer, "The Balance Between Faith and Religion," in *The Lutheran Church Quarterly*, Jan. 1943, p. 33.

But with reason put into its proper place and history made a secondary evidence, what warrant has the believer that he knows the truth and is not deceived? And if God is the "totally Other," can any human being know Him and contemplate upon Him? The answer which Kierkegaard gives to these questions is very simple: Faith, which is an "instinctive truth," testifying of its own truthfulness by its very nature. Strange it may seem, indeed. But the answer is not an unusual one, for philosophers such as Leibniz, Spinoza, and Jacobi have given similar ones. Leibniz held that the characteristic thing about a "monad" is that it has perception and orientation, introspection and circumspection, or, as we may say, a looking God-ward and world-ward which secures its rightful place in the universe. Spinoza maintained that a man who has a right idea knows that he has such an one, for a right idea carries its own proof with it. And Jacobi asserted that Kant's unknowable "thing-in-itself" is known through faith. Thus Kierkegaard's assertion is neither surprising nor unbelievable. It only marks faith as a "paradox," which holds that what is unreasonable, yea, even absurd (for instance, that a certain man is God, that one makes atonement for all, that the dead live, etc.), actually takes place by the power of God. And this again cannot be surprising when we remember that faith is the work of the "totally Other" and the "qualitatively Different," the eternal and holy One, the almighty and omniscient One, the Righteous and the True—indeed, the Way, the Truth, and the Life.

EVALUATION

Kierkegaard has made a decided contribution to the rediscovery and practice of genuine Christianity. As Hume's *Inquiry Concerning Human Understanding* aroused Kant from his "dogmatic slumbers," and the latter in turn gave us a new philosophical age, so has the great Dane's *Either/Or* and his other challenging writings stirred up many a "modernist" and "fundamentalist" to self-examination and re-orientation. In philosophy the proud assumptions of rationalism have received a much needed show-down;

in theology the "dogmatic bondage" and the "heresy of orthodoxy" are seen as real foes of Christianity.

At first glance this "individualism" may seem to be both false and dangerous in epistemology and theology. But we must not forget that for Kierkegaard knowledge and truth were personal matters, which can be reached only through psychological activity and the venture of faith. In the highest sphere of life, metaphysics fails no less than physics, reason no less than law. But where both lie prostrate before the "totally Other," there faith effects a direct relation between God and man, time and eternity.

Bain's objection to the "totally Other" on the basis that "it makes all knowledge about God and the future life impossible," and his judgment that "to believe a thing that is absurd and because it is absurd is an absurdity," only serves to show that even after Kant has proved the "antinomy" of such an endeavor, rationalism is still trying to build a bridge over the gulf that separates time from eternity. But the bridge is erected upon a very unsafe foundation and stands condemned.

It is, indeed, gratifying to note that such prominent men as James, Royce, and Bergson have taken up the challenge which Kierkegaard has thrown out and have established faith in its proper sphere. Nor can we forget the service which Barth has rendered to the church by following up Kierkegaard's "theology of crisis" with a "theology of correction." For there is a real danger that with the acceptance of a traditional faith, with church authority and "solafideism," we forget that faith is above all personal and dynamic—a "threefold bond," binding us to God, to our fellowmen, and to our country.

Acknowledging this and also the great strides forward which science has made during this century, we can yet hear the serious question raised by millions today in every country: Where, in this madness of global war, in this life-and-death struggle of "Christian nations," is the good of knowledge and the power of faith? The answer can only be: The fault lies not with faith and knowledge, but rather with the confusion about knowledge and the absence of faith. The sad fact that, in an age which stresses

education more than ever before, in a generation which prides itself on its knowledge, men can act on principles and pursue policies which are not only contradictory to what we understand by truth, faith, and righteousness, but are an open defiance thereof, only proves that for the vast majority of men the world is still the clay which they can form as they like and not the battlefield where they wrestle with the powers of darkness which threaten their very life. Geismar says: "The reason why the thought of so many talented thinkers issues finally in nothing more than a set of speculations, is that they high-mindedly leave themselves out, that what has no significance for themselves is supposed objectively to concern mankind."¹⁴

For Kierkegaard the life of a knower and believer was marked by fear and trembling in the presence of God; it was a life-long battle. That is good Christian theology and it is also good epistemology, for true knowledge must assert itself in the reproduction or duplication of that which is known. Therefore Socrates used to say, If a man knows what a good shoe is, he can also make it. It is not only good common sense but sound judgment that knowers and believers who act contrary to knowledge and faith are "wise fools" and hypocrites, no matter what their assets, degrees, or positions may be. But long before our modern age has such contradictory knowledge and hypocritical faith been judged by St. Paul, who wrote to the Corinthians, "God has made foolish the wisdom of this world" (I Cor. 1:20).

Perhaps it would have been better if Kierkegaard had married Regina Olsen whom he loved. But there can be no question that today most men "feel" themselves into marriage, others "reason" themselves into marriage, but only few consider marriage in the light of an "individual before God." And yet, who will doubt that such a consideration alone can stem the tide of divorce and race suicide in our country?

Kierkegaard accused Luther of having confused the spiritual with the secular telos when he taught that the faithful performance of daily duties were "Gottesdienst." That was, indeed, a mistake

14 Geismar, *Soeren Kierkegaard*, 31.

on the part of the great thinker. For Luther was far from substituting work for worship. On the contrary, he intended to show that true worship is not confined to Sundays and festal days, nor is it left to the priests, but that it pervades everyday life and sanctifies the humblest occupation. But I wonder if, in this industrial age which idolizes labor, the higher aim of life is not pushed aside and the spiritual telos, if served at all, reduced to a "Sunday business?" For without the belief in work-righteousness there is so much "activism" or rather "*Treiberei*" in the church of today that one would think Luther's *Gottesdienst* is "workshop" rather than worship, an ordinary business rather than the contemplation and aspiration of the highest value—God and fellowship with Him through the atonement.

On the other hand, seeing that the deeper meaning of justification by faith is largely lost to the twentieth-century man, and that for many grace has become a pillow of self-contentment, proud humility, and spiritual laziness, Kierkegaard's "fear and trembling" can stir up our hearts to self-examination and re-orientation and fill us with new zeal for the Kingdom of God. For the "individual before God" cannot lie down in idleness on a "confirmed faith." He must love as well as believe and work.

But what about the burning political, social, and economic questions of today? Has Kierkegaard any worthwhile answer for them?

It is a growing conviction that materialistic ideologies together with the profit motive constitute the chief cause for the collapse of our civilization. Nor is there any assurance that democracy, timocracy, or monarchy are a guarantee for a "new order" of things. But there is general agreement among Christians throughout the world that "theocracy"—the power of God in the hearts of men—can bring forth order out of the present chaos. Putting the individual before God would not only save democracy from degenerating into populism but also prevent monarchism from passing into national or international totalitarianism. For Kierkegaard's God-bound individualism strikes at the very root of our evils: the abuse of freedom, money and power

with idolatry lurking behind them. The only difference is in the name of the mortal god—mass, money, or state.

Kierkegaard could have been well-to-do or even rich if he had known how to make money, but not knowing that, he died poor and penniless. There is no particular honor in poverty, but in many cases there is shame in riches. Perhaps Agassiz realized the danger when he refused to lecture at \$500 a night. So also Emerson, who would not increase his income beyond \$1200 a year because he wanted all his time to think. This attitude toward money is in harmony with what Kierkegaard thought of it, and it is a challenge to modern speculators and high-salaried actors and officials.

That money has a demoralizing and destructive power as well as a stimulating and upbuilding one is manifest from the practice of the Lacedaemonian state, which set a limit to wealth, and from the purpose of the Jubilee Year in Israel, which foresaw a return of lost property to its original owner. Almsgiving among the Mohammedans is also meant to curb human greed and to share with the more unfortunate what in the first place belongs to God.

For Kierkegaard the "money question" is, however, not a political or social issue. It is taken out of the legalistic field and placed entirely into the religious sphere. "The individual before God" will "comport himself absolutely with regard to the absolute and relatively with regard to the relative telos." For money is not an end in itself but only a means to an end. And for the believer in Christ there is just one end, and that is God, whose "love so amazing, so divine demands my soul, my life, my all."

PHILOSOPHY OF HISTORY FOR BIBLE CLASSES

MERLE WILLIAM BOYER
Carthage, Illinois

HAS the current war made teaching the Bible more difficult in high school and college classes? Many teachers will answer this question affirmatively. In former years classes could be led to an appreciation of the importance of the Bible by teaching the Bible as literature. Generations of students have been aroused to fervid interest in Biblical studies by emphasizing the ethical teachings of the great prophets. In some cases an appeal could be made to the scientific inclinations of students by approaching the study from the point of view of historical criticism or archaeology. As a last resort a wealth of biographical material of absorbing interest to growing students was always at hand and could be utilized to good effect. Approaches such as these could be used, and are being used, by the teacher as an indirect means for attaining his ultimate aims, namely, the arousing of an awareness of personal religious needs in the life of the student and the guidance of the student in an intelligent use of the Bible in seeking fulfillment of these needs.

Today none of these customary approaches is satisfactory for attaining the ends desired by the teacher. The Bible teacher labors diligently to see that his work is not divorced from the personal life of the individual student. Today he finds himself in a situation where he cannot possibly divorce his work from the events in world history without falling into the old pitfall of losing contact with the inner life of his students. The curriculum in high school and college is becoming more and more war-centered. In most cases the students are more conscious than any other segment of our population. They are aware that their generation has been called to make history through personal sacrifice and dangerous living. If the teacher is to come to grips with the student of today he must somehow make the Bible live as a dynamic power in world history.¹

There are at least two ways in which the teacher may meet this situation. The first is to show how Bible-conscious peoples have made history. Books such as Troeltsch's *Social Teachings of the Christian Churches* and Holt's *Religious Sources of Democracy* offer background materials that enable the

1 These statements are based on the experience of the author in an attempt to devise methods for teaching a class of junior and senior boys at Triadelphia High School, Wheeling, W. Va., under appointment of the Wheeling Council of Churches.

teacher to make a strong case for the Bible as a lamp unto the footsteps of generations of strong men who have made history. The obvious disadvantage of this approach is that the Bible teacher will find that he is emphasizing church history to the neglect of Biblical content, and is consequently defeating his own ends.

A second approach that more adequately meets the requirements of both student and teacher is to study the Bible with this basic question in mind: "What does the Bible teach about the meaning of history?" If this approach is followed the pupil may be fortified with a philosophy of history that will enable him to judge the historical trends of the present era with greater acuteness and balance. Moreover, he will be aroused by the spiritual dynamic of the Biblical tradition itself to make his life count to the utmost as opportunities unfold in the future for making history.

The teacher will be surprised to find how completely the Biblical materials fit into outline form once this crucial question is considered as central. The Pentateuch, excluding Deuteronomy, can be studied under the heading, "The Foundations of History." Thomas Mann, in his penetrating novels based on the Genesis story of Joseph, has had the creative insight of the artist when he finds the roots of man's history in the hidden depths of the ancient literature of the Hebrews. Here we find described the elemental factors out of which history is to rise. Here is described the physical universe as the stage for the drama of history. Here we find man appearing in all the complexity of his nature. Here, also, in their primitive simplicity, we note the beginnings of social life and the peculiar patterns of the interaction of social group-life which are destined to play such a crucial rôle in history. Most important of all, however, is the fact that here is established for all time the cornerstone of history, namely, the doctrine of the covenant relationship. For without this central doctrine the history of man has no more ultimate purposefulness than the "history" of a colony of ants.

Proceeding from the Pentateuch to the historical books of the Old Testament, we find that these can be studied under the general heading of "Trends in the Course of History." What is the end and goal of man's quest as a social being? What ever-recurrent factors emerge in a nation's life, and under what circumstances? What circumstances of man's destiny are in his hands and how can they be controlled? Certainly all these questions arise in considering this body of literature.

The crucial problem of the nature of crises in history comes to light at this point in all its clarity. Indeed, this problem might be treated as a course in itself. The materials are made available for studying the dialectical processes in the life of a people that create tension situations. Here also are demonstrated the various possibilities for resolving such tension situations. Having reached this point in our study we are in a position to ask two

extremely important questions: What constitutes historical success for a people? Are there absolute criteria for judging the history-making results of the expenditure of the energies of a nation?

In order to find more specific answers to the questions that have arisen, the teacher may now direct attention to the prophetic literature, using the sociological approach as background for an understanding of the message of the great prophets. One of the central themes of the prophetic literature, although by no means the exclusive theme, is philosophy of history. The prophets were religious men confronted with events, past, present, and future. It was their conscious task to fit these events into a purposeful scheme of things. Nearly all the puzzling questions that confront the philosopher of history today confronted the prophets. They wrestled with these questions throughout the four eventful centuries of Israel's prophetic period.

The philosophy of history that emerged from a study of the prophets can be summarized in a somewhat speculative manner as follows:

(1) The world is imperfect but can be changed for the better. There is "something" in the universe that opposes God's will for his creation. History is the drama in which the ever-changing situations give rise to possibilities for good and evil. The dialectic of the creative and subversive forces at work in the world is the presupposition for the dynamic of history.

(2) God is a God of righteousness (Amos), love (Hosea), and holiness (Isaiah) who works through men and nations to make history, that is, to widen the reign of His righteousness, love, and holiness among the children of men. This assumption that God is concerned with history elevates man to a consciousness of his central position in the universe and makes it possible for him to be historically creative. Thus the covenant relationship stands forever as a challenge for, and the hope of, each succeeding generation (Jeremiah 31).

(3) The two propositions mentioned above were of subsidiary interest to the prophets and were considered only incidentally by them. Their great contribution is to be found in their affirmation that only as man labors to fulfill history in accordance with the will of God do his deeds count in history (Jer. 12:13). That is, man's labors and strife, his life, achievements, and death contribute to the making of constructive history or they act as destructive drives that tend to "non-history" and ultimately to the inertia and non-being of a rundown universe.

When the prophets saw the comparative weakness of the history-making forces at work both in the corrupted "chosen people" and in the defeated and discouraged remnant they set forth the daring doctrine of God's direct action. This doctrine of direct action of a God determined to fulfill history took a twofold form. On one hand, it gave rise to convictions regarding

eternal life, in which the history-making deeds and lives of the remnant that had fought the good fight would not be negated and fall into the scrap heap of "non-history." On the other hand, it took an eschatological form in the expectation of God's direct intervention to bring to a close the dispensation of time in which history unfolds. For the prophets, faith assured God's victory *in* history in so far as man makes real his history-making possibilities. The same faith assured them of God's victory *beyond* history, despite the power of evil men and forces to corrupt and debase history-making possibilities. And with God's victory in and beyond history, history is fulfilled by and for those who have used their lives and ability to fulfill history-making possibilities according to His will. They are the men of destiny—the men whose lives count in the long run.

No one will be at a loss in treating the New Testament in line with the outline suggested above. Certainly the New Testament speaks for itself in the grand theme of the Kingdom as belonging under the heading, "The Goal of History."

The approach outlined in this paper was forced upon the writer by the inexorable exigencies of the class-room. The combination of the student's lethargic weariness when customary approaches were used, contrasted with probing, searching discussion when interest was aroused, led the writer to adopt an approach based on the study of the prophetic teachings concerning history.

Boys who may soon die upon the world's battlefronts must know how their sacrifice can be meaningful and how the torturing experiences of a nation at war can be made to count, not only for one generation but for eternity. They will study their Bibles diligently if there is any hope of finding a satisfying solution to problems that have been forced upon them so unexpectedly. In the long history of man's religious quest, it is doubtful if any more satisfying solution to these problems has been found than the solution that can be unearthed by the diligent teacher who pursues this basic theme in teaching the Bible.

PREACHING IN THESE DAYS

IVAN H. HAGEDORN
Philadelphia, Pennsylvania

CHARLES DICKENS, writing about his day and time, said: "It is the best of times, and the worst of times; it is an age of wisdom, and an age of foolishness; it is an epoch of belief, and it is an epoch of incredulity; it is a season of light, and it is a season of darkness; it is the spring of hope, and the winter of despair; we have everything before us, and we have nothing before us; we are all going direct to heaven, or we are all going direct to hell." Could our own day be described better?

However, let no dejection overcome us, as it overcame Elijah and sent him crouching beneath the juniper tree, clamoring for the grave. Far rather, may the stirring words of Deborah and Barak challenge us: "Up, up, for this is the day." Martin Luther once became so depressed in spirit that his wife appeared at the breakfast table one morning clad in black. Luther said, "Is someone dead?" "Yes," she replied, "God." "Tut, tut," said the great Reformer, "our God liveth and abideth forever." Katherine von Bora responded, "I am so glad to hear you say so, for judging by your appearance and your actions about the house this week, I thought that God had died." Her satire stabbed the great Reformer wide awake, and thanking God for such a wonderful wife, he girded himself once more and went about his Father's business.

But certainly a task of no mean dimensions confronts the man of God who would do his duty in a time like this. When a man of the talents of George Craig Stewart is obliged, even as the shadows of death closed about him, to confess the shortcomings of his own church, we should be led to frank examination. Bishop Stewart said:

We are respectable—frozen stiff with respectability; so were the scribes and Pharisees. We are smug, disgustingly so, with an assumption of social superiority. We have enormous wealth in our constituency, yet our per capita giving . . . to church causes outside the parish is below almost all of the larger communions. We have beautiful churches, well-ordered services, an incomparable liturgy (how we dote on that phrase), but are the poor, the halt, the lame, the blind, the illiterate, the great ruck of the unchurched pressing for a share in our worship? They are not. And yet, we greatly admire ourselves. Two-thirds of our nominal communicants are only marginal churchmen. Doubtless many of these are what could be called good people, moved by generous impulses, feeling at times a faint, mystical hanker after a higher life, and greatly frightened when sickness or death threatens them—but scratch their beliefs, and what do you find? The faith of the church? No. Instead, a pathetic

farrago of sentimentality, skepticism, and superstition. Observe their conduct, and what do you discover? A thorough-going worldliness, untouched apparently by the spirit of the Crucified.

How are we to make a dent in the smugness of the religious life of our times? How are we going to disturb the complacency of the saints? How are we going to deliver a death-blow to spiritual indifference, the worst sin of the church? Even our government is having a hard time to arouse a sluggish citizenry to the fact that we are engaged in a life and death struggle. Uncle Sam approaches the problem by having us smacked every time a cup of coffee is set before us. He says firmly, "Only one teaspoonful of sugar." And again, when he tells us as a nation that we are to get out and walk! But how are we preachers to set about making our parishioners aware of the dangers which beset the church? I answer frankly, "The judgment must begin with us."

I

The man in the pulpit today must be full of the Holy Spirit. If a man has any doubt of or is ignorant of the reality of the Holy Spirit, he has no right to preach. Far too many of us are everlastingly looking for better methods. We emphasize programs and propaganda, pep and personnel, when what we need most is the baptism of the Holy Spirit. We sweat in our efforts to get a lot of church members to do things they don't want to do anyway. We offer them prizes and picnics and periodic shots in the arms to do the will of God. The great need of our people is not a new dress, or a new car, or a new home, but a new heart. But it is not likely that they will ever get it, unless the men to whom they turn for help and guidance have it themselves. I am afraid too many of us, like Samson of old, have lain too long in the lap of the Delilah of smug content and complacency. As a consequence we go forth Sunday after Sunday to engage in morning and evening calisthenics. For if the Spirit of the Lord has departed, what does it avail?

II

The sermon, to be effective for our day, must be full of the Bible. I recall the clergyman who was spending a holiday in a small, out-of-the-way town. He went to the local barber to get a shave. As usual, the barber showed a friendly interest in the stranger, who was not in clerical dress. "Stranger here?" asked the barber. "Yes." "What brings you here?" "I am supplying the pulpit," answered the parson. The barber, who apparently never had heard the term before, asked innocently, "With what?" The abrupt question set the clergyman thinking.

Our world is depressed. The church is distraught. Many of the brethren are desperate. It will be easy, in such times, to take up with every plausible novelty, with any homiletic stunt, or to fall back upon methods which have long since been discredited. But good preaching will be sensitive to the rich and durable values of the Bible. When a young minister was asked why he did not preach from the Word of God, rather than from modern fiction, his reply was, "Must a man be confined to the Bible?" Confined! Did he mean that he was pinched when he sought the pages of Holy Writ for sermon material? That would be like the soft-shell crab saying, "Must I be confined to the Atlantic Ocean?"

Professor Barstow counsels us "to grapple athletically with large subjects." Dr. Jowett bids us seek "the note of vastitude" in the selection of our themes. Sermons which deal with the sublimities of Holy Writ are not likely to fall to that low level to which so many preachers constantly resort, that of dealing with life in a negative way. The spirit of criticism—criticism of religion, criticism of other preachers, criticism of government, criticism of almost everything—smokes from too many of our pulpits. It doubtless has its place, but there is a genuine hunger among our people, a hunger which the Word of God alone will satisfy. The preaching that will grip and hold an audience will be that which finds its sources in the snow-clad summits of Holy Writ. W. H. Griffiths-Thomas reminds us that the word "text" means something that is woven, and we may apply it to suggest the importance of the message being woven with the Word of God.

III

The sermon for today must be full of Christ. A man may preach a good many things that are in the Bible and yet leave Christ out. Long ago C. H. Spurgeon, in a lecture to students, admonished them:

Whatever else you do or do not preach, be sure incessantly to bring forth the soul-saving truth of Christ and Him crucified. I know a minister whose shoe-latchet I am unworthy to unloose, but whose preaching is often little better than sacred miniature painting. . . . He is great upon the ten toes of the beast, the four faces of the cherubim, the mystical meaning of badger skins. . . . But the sins of business men, . . . the needs of the age, he scarcely ever touches upon. Such preaching reminds me of a lion engaged in mouse-hunting, or a man of war cruising after a lost water-butt.

It needs emphasis today that "the first specification of good preaching is that it call no attention to the preacher." It is said that when Hitler makes a major speech at night, hidden in the rostrum before him are rows of buttons. With these Hitler manipulates the spot lights, now drawing attention to the Nazi flag above, now to the vast audience, most often to himself. Too many of our preachers like to draw the spot-light on themselves.

Self-emphasis mars sermons. "He must increase, I must decrease" is sound homiletical counsel. A preacher may put us in his debt for many things. But none makes us more grateful than when he helps us to see Christ in a richer way. For one to come away feeling that after all Christ is the greatest theme in the world, to realize that we appreciate Him more than ever before, and to feel that He is greater than we ever thought—that is the result of preaching at its best.

Emerson has said, "Every hero becomes a bore at last." Dr. Denney, of Glasgow, once imparted some sage counsel to young men going forth to their first charges. He spoke to them about the last chapter of John's Gospel, "Feed my sheep," emphasizing the pastoral care of a congregation. In conclusion he said, "Now, do not become the pet lamb of the flock." Samuel Johnson said to his friend Boswell, "You have but two subjects, yourself and myself, and I'm sick of both."

I'm sure that many of us, daring to be honest with ourselves, recognize that here is a weakness in our work. There is too much of self, and too little of Christ in our sermons. On one occasion three people went into church to get help. The first was a businessman who had failed and was contemplating suicide. The second was a youth of extravagant tastes who, finding his wages insufficient, was planning to steal from his employer. The third was a young woman of gay habits and conduct who had been tempted from the path of virtue. The choir arose and sang an anthem about building the walls of Zion. The minister addressed an eloquent prayer to the Lord and then preached a sermon on the theme, "Is Mars inhabited?" Thus hungry souls who needed bread received stones. The man committed suicide. The boy stole. And the young woman went forth to a life of shame. When Canon Guy Rogers was invited to broadcast a service from the famous London church, St. Martin's-in-the-Field, he was asked by a leading layman what he was going to speak about. The clergyman replied that he had not yet decided. "Well," said the layman, "speak about our Lord. One so seldom hears sermons about Him."

IV

Our preachers today must be full of love for their jobs. Dr. Parker, in an address to preachers in the City Temple, recounted a personal incident. "A lady asked me the other day, 'What is your hobby?' I said, 'Preaching.' 'But apart from that,' she persisted. 'There is nothing apart from that. All poetry, beauty, nature, love, history, and the future are all included in preaching. There is nothing apart.' . . . The preacher should never be away from his work, and never can be, if his spirit is what it ought to be."

Certainly one reason for ineffectiveness in the ministry is the discontent that so many make evident in their present charges. I once heard

a president of synod say, "I never got a church I wanted, and I never wanted a church I got." My old pastor, Dr. A. Pohlman, standing by, quietly said, "I would never make a statement like that." It is my understanding that at this very time leaders in our church are discussing the wisdom of a big shift in the clergy, whereby a great host of malcontents might be given new charges. What a shame that such a course of action even need be contemplated!

Furthermore, the minister must love the people whom he serves. Dr. George F. Pentecost, while conducting meetings in Scotland, conversed with Dr. Horatius Bonar. "Dr. Bonar," said Pentecost, "I do love to preach Christ to men." "I am very glad to hear that," replied the saintly Bonar, "but, Dr. Pentecost, do you love the men you preach Christ to?" Aye, that is important. There is nothing that wins souls as quickly as compassionate love. Donald Hankey, gallant captain in the last World War, said that he saw men as through the eyes of God. A woman, eminently successful in helping men caught in the undertow of life, summarized her success in dealing with them by saying: "I never see a man, regardless how unkempt, ragged, or dirty he may be, without saying to myself, 'He too had a mother.'"

That phrase, "moved with compassion," so often found in connection with the ministry of Jesus, has much to tell us about preaching. Where it exists among the under-shepherds, there souls are saved. Colonel Clarke, founder of the Pacific Garden Mission, had the tenderest heart. The greatest preachers of Chicago would go down to the Mission, where five or six hundred men would be gathered, and couldn't hold them for five minutes. When Colonel Clarke spoke, those men would sit quietly and drink in every word. He loved them, and they knew it. One night he was weeping and he said to himself, "The idea of you, a 250-pounder, weeping so." He checked back his tears and he lost his power. Then he went to God and said, "Oh, God, give me back my tears," and God gave him back his power.

V

The men in our pulpits must be men who are full of prayer. No amount of scholarship will make up for a shortage in prayer. Nor will diligent study or magnificent gifts supply its lack. A western rancher had asked a district superintendent that he assign a pastor to the community. "How big a man do you want?" the church official asked. "Well, elder," the wiry man of tan replied, "we're not overly particular, but when he's on his knees, we'd like to have him reach to heaven." When the old Scotch preacher, Robert Bruce, tarried in his vestry one Communion Sunday, the beadle came to conduct him to his pulpit. That servant, however, dared not disturb him, because he heard him talking to someone, and saying over and over again, "I cannot go alone. Except Thou come, I cannot go."

A familiar saying on the lips of the prophets was, "The Word of the Lord came unto me, saying." And it is in the periods of meditation, communion, and fellowship with God that the Word of the Lord does come. Every preacher needs to hide himself with God. Jacob went alone with God upon the heights of Bethel, and he came forth from his solitude a prince of Jehovah. Paul went alone with God into the deserts of Arabia and came forth with a tongue aflame and with a heart afire. John the Baptist went alone with God in the wilderness and came forth as an evangelistic voice, to make straight the ways of the Lord. Luther went alone with God into the monastery and came forth a valiant warrior to do battle with the rulers of darkness.

Your God will greaten even as you kneel before Him. Heavenly truths, which come neither by flesh nor blood, will be revealed to you. But not until your life is on its knees before Him. Prayer puts the sermons into the preacher's heart, and enables the preacher to put his heart into his sermon. As someone has said, "The only way to break the Bread of Life to the people is to take a new loaf every time, fresh from the bake-house of communion with God over His Holy Word."

VI

Men, to preach effectively, must be full of character. Preachers are more closely scrutinized than any class of men. A sermon lasts less than an hour, but the life of the one preaching preaches all week. The need of the hour is for clergymen who will not only practice what they preach, but be what they preach. Dr. A. J. Gordon said that his greatest task in the preparation for the Sunday sermon was not the preparation for the sermon but the preparation of himself to preach the sermon.

If a man is to preach helpfully, his heart must be free from all rancor and bitterness. I recall the story of Da Vinci, laboring upon his masterpiece, "The Last Supper." He had successfully sketched in the figures of the disciples. He came then to the painting of the Master. He sat by the hour before the canvas, absorbed in profound study. Somehow the vision eluded him. He could not paint the Christ. Thereupon he fell to introspection. He found a deep hatred in his heart for one of his contemporaries. He left the convent, where he was at work, and found his way to the home of his enemy. Reconciliation followed. He returned to the task and found himself able to place upon the canvas the vision which now was given him. Nor can we paint the Christ if bitterness and rancor fill our hearts.

VII

If we are to preach effectively, we must be full of conviction. "Luther's words," says a historian, "actually move. They seem to have hands and feet."

Upon the anvil of experience his great convictions were forged—at Rome, in the monastery, at Wittenberg. We do not wonder, then, that he became the “Oak of Saxony.” And out of the storm and the tumult of his times rose his triumphant words, “Here I stand, I cannot do otherwise.” Before a preacher can call a flame to life in others, there must first of all be a burning inside himself. Father Taylor once said, “The business of the preacher is to take something hot out of his own heart, and shove it into the heart of his hearer.” When David Hume, the agnostic, was twitted with his inconsistency in going to hear the orthodox Scotch preacher, John Brown, he replied, “I don’t believe all that he says, but he does, and once a week I like to hear a man who believes what he says.”

Calvin Coolidge, when a boy, attended the Congregational church regularly. One afternoon his mother asked what God’s man had preached about that morning. Calvin, who was even then known for his brevity of speech, replied: “Sin.” “What did the minister say about sin, Calvin?” “He’s agin it,” was his concise answer. It would be well, indeed, if every one attending church today would catch such a conviction with reference to sin from his minister. There are so few prophets and so many diplomats behind the sacred desks in this day and hour. A certain leader of a faction in a church came and told his pastor his grievances. The pastor said, “You are exactly right.” Later the leader of the other faction came and told him his story. Again the preacher said, “You are exactly right.” His wife said, “Now, look here. The leaders of the two factions have told you stories that are exactly opposite and you have said to each of them, ‘You are exactly right.’ You know what I think you are. You are a fool and a coward.” The preacher meekly said, “You are exactly right.”

VIII

The men to occupy our pulpits in times like these must be men full of passion. A lawyer said to a minister not long since, “You do not have the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit.” Christ’s face was wet with tears because of a hardened Jerusalem. Paul’s preaching resulted in a tugging of the heart-strings. “Woe is me,” he said, “if I preach not the Gospel.” Luther’s passion crowded students into his classrooms and worshipers into his church. Moody’s passion in preaching swept thousands into the Kingdom. “We cease to bless, if we cease to bleed.”

We have no right to lead men to believe that it is all the same to us whether they accept Christ or not. We should thrill at the prospect of leading men to the Lord Jesus Christ. Charles Spurgeon, under the power of the Holy Spirit, even while he preached was asking, “I wonder who is

being converted now." It is little to be wondered then that such a man would say, "To win a soul from going down into the pit is a more glorious achievement than to be crowned in the arena of theological controversy as Doctor Sufficientissimus; to have faithfully unveiled the glory of God in the face of Jesus Christ will be worthier service than to have solved the problems of the religious sphinx."

IX

The preaching for today must have a tie-up with life. The clergy must come to grips with life through pastoral work. The minister cannot help people until he becomes one of them. "I sat where they sat," said Ezekiel to his congregation. And therein is the secret of great abiding influence among people. Robert Hall was a transcendent pulpit master. He was such because he had the shepherd's heart. If he visited a poor cottage home, where the wife was in the scullery, Hall would sit on a lump of coal, talk sweetly to her about the things of God, and then kneel down beside the wash-tub and offer prayer.

Always the heart of the shepherd will be in evidence. Without the quality of sympathy there can be no effective preaching in any day. The real preacher will share the joys and sorrows of his people. He will walk the same road as they. I sometimes wonder if the clergy's far removal from the church and away from the people has not decreased the power of our pulpits. A wide and deep sympathy will always flow from the pulpit. There must be a breadth of understanding in the clergy. So few can understand. So few can sympathize. So few can help in a lonely world, that people will want to touch the hem of the garment of any man who even seems to understand.

I had my education at Gettysburg College and Seminary. I often found my way to that place on the battlefield where it is said stood the platform from which Abraham Lincoln made his immortal address. As you will recall, the committee arranging for the ceremonies for the dedication of that battlefield had asked Edward Everett, the foremost orator of his day, to deliver the address. Because he required more time to prepare his speech than was allowed by the day originally fixed for the celebration, the committee agreed that the date be changed. A great crowd that ran into thousands gathered for the occasion. Everything was in Everett's favor. There were no other stated speakers to steal his thunder. The audience glowed with patriotic fervor. For two hours he played upon their heart-strings. Yet not a single phrase of that oration struck a spark in the souls before him to kindle a flame that would burn after him. Lincoln had been merely invited to add a few appropriate remarks. At eleven o'clock the previous night he jotted down a few thoughts that would express the feelings

of his own heart, as well as the hearts of the people. His address consisted of but 250 words and lasted less than ten minutes. But that speech ranks with the noblest utterances of all time. We cannot help but ask why. It is hard to say. But anyone who knows the heart of Abraham Lincoln knows that his was a heart that bled through years of war, and out of that bleeding heart he spoke.

Gilbert Chesterton said of Charles Dickens that he, beyond any other man in English letters, possessed "the key of the street." The preacher must also possess that key. He can never be effective without it. That he should know his Gospel goes without saying, but he must also intimately know his people. Dr. J. R. Miller was once the very plain pastor of St. Paul's Presbyterian Church, in Philadelphia. Strangers were amazed that such a plain, unassuming man could exercise the great influence he did. Once a visitor, looking first at the great Sunday evening crowd in church, and then at the very common-appearing man in the pulpit, who could hardly be heard without difficulty in the back rows, asked: "How does he do it? Where is the man's power?" One standing near said: "Oh, sir, if you were in trouble, and Dr. Miller called on you or wrote to you, you would never ask that question again."

X

Preaching for today must be full of the social sense. An unctuous elder, huge and unwieldy in form, approached the new minister. "Minister, that was a fair sermon you gave us this morning—a little too much science, but fair. Remember, Minister, you must feed the sheep, feed the sheep." The little minister carefully looked his colossal adviser and elder over from head to foot, and then replied, "Why, Man, it's exercise you need, not food."

The Gospel is a message of comfort. But it should never make people comfortable. The preacher is called not merely to console his people, but to disturb them as well. Otherwise he only confirms that frequent jibe that religion is the opiate of the people. The "stand still and see the salvation of God" is followed by the challenge, "Speak unto the children of Israel, that they go forward." The constant flowing stream of the Gospel message should be pure and sweet indeed, but also have a purifying influence upon surrounding life.

The Gospel of Jesus Christ is the surest cure for all social and political evils. No age ever needed to have the old message hurled into its teeth more than this age. St. Francis de Sales once said, "Do you wish to know how I test the value and excellence of a preacher? It is by assuring myself that those who have been listening to him come away striking their breasts and crying, 'I will do better,' not by saying, 'Oh, how well he spoke, what beautiful things he said.'" The pulpit must be a veritable Sinai from which the lightnings of God's law will flash and the thunders of His condemnation

and judgment roll out against wrong-doing, whether in high places or in low places, whether among the rich or among the poor.

Our trouble today is not the uprising of the radicals, but the down-sitting of the conservatives. The early church moved forward only as the battle against the world, the flesh, and the devil was waged with undiminished zeal. Jesus did not promise His followers a rocking-chair and a pair of bed-room slippers. He assured them of a cross. And the church must again find the element of sacrifice and courage in the Gospel of the Divine Founder, and demand its mark upon her adherents.

In the Roman Senate, centuries ago, Cato said over and over, like a dirge, "Carthage must be destroyed." We who stand in the pulpits of today must be modern Catos, looking around at the evils of our world and declaring, "They must be destroyed." Certainly those who follow in the footsteps of the prophets of Israel and of Jesus of Nazareth will refuse to be muzzled, to equivocate, to compromise, to backwater, or to soft-pedal. The wrestling, as the Apostle put it in his day, is not against flesh and blood, but against principalities and powers. The pulpit must be ready to stand forth always and at any cost to itself as the champion of justice and equality and fair dealing between man and man.

Above the noise and tumult of this world, weighed with its own notions, wars, and corruptions, comes the strong, undisturbed voice of Him who holds the world in the hollow of His hand: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, . . . so shall my word be that goeth forth out of my mouth." "The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever." And that is the word we have been called to proclaim. In the faithful proclamation of that word is the hope of all our tomorrows. Then let us to the task. There is no need to sag at the knees or let our chins drop. Let our courage have its roots deep in the fertile soil of faith—faith in God and faith in the Lord Jesus Christ. The world will watch us. Let us be true witnesses unto Him who loved us, and who gave Himself for us.

We should be more confident than ever that Jesus Christ is right. The war, instead of discrediting the Gospel, has but accentuated its truth. We see more clearly than ever before that only intelligent good-will can build a world. Lloyd George, after the Peace Conference which resulted in the Treaty of Versailles, said: "We have settled the destiny of nations, and the course of human life, for God knows how many ages." It has been revealed now that they settled nothing, not even for twenty-five years. The reason was that the Treaty was cast in an atmosphere of bitter hatred, vindictiveness, and rancor. How true then become the words of Peter, "Lord, to whom shall we go? Thou hast the words of eternal life."

AMONG THE NEW BOOKS¹

The Meaning of Repentance. By William Douglas Chamberlain. Philadelphia: The Westminster Press, 1943. ix, 238 pages. \$2.

We have been waiting for this book. Students of the New Testament have long realized that a popular exposition of the subject of repentance written by a competent New Testament scholar was one of our most urgent literary needs. Dr. Chamberlain, professor of New Testament Exegesis in the Louisville Presbyterian Seminary and author of the recently published *Exegetical Grammar of the Greek New Testament*, is well qualified to write on this subject. A scholar who has succeeded in keeping his eyes open to the needs of the pulpit and pew, he has provided us with a treatment of the subject which fulfills a vital need in the realm of faith and practice.

For centuries scholars have been aware of the disparity between the New Testament conception of repentance and folk ideas on the subject. In many circles repentance is interpreted almost exclusively in terms of contrition. As the Augsburg Confession teaches, contrition is, indeed, a part of repentance; but when we equate repentance with mere remorse for sins, we are turning our backs on all that Jesus came to teach us. Many of His followers have misread His mind on this point. They take for granted that if they rue their sins, experience emotional regret over them, or indulge in sundry afflictions of the soul in order to make amends for them, they are fulfilling this primary precept of the New Testament. To them repentance is primarily a matter of being sorry for one's sins; they forget that one can be sorry for one's sins and still cling to them.

This popular misconception of the meaning of repentance must be attributed, not only to the inadequacy of our preaching, but also to the inadequacy of our translations of the repentance texts in the New Testament. Unfortunately the English language lacks a precise equivalent of the Greek word for repentance. Unable to find a word that covers the ground, the translators as a rule resort to the word 'repent' in the hope that the reading public will eventually learn to read into it the meaning which the word has in the original. Even Luther, who laid vigorous emphasis on the thought that to repent means to "assume another mind and disposition," found it necessary to resort to the conventional "*Thut Busse*" in his translation of the Scriptures. The only translation that even approximates the meaning which the word had on the lips of Jesus is the modern German version by Ludwig Albrecht, "*Aendert euern Sinn*."

Under the circumstances our pastors and teachers should give special thought to this matter in their preaching and teaching. If our language lacks a precise equivalent, it is clearly incumbent upon them to explain the sense in which the word is used in the translations. This they have failed to do. Many of them still strike the wrong key in their calls to repentance. Instead of abating popular misconceptions, they actually foster them. This book addresses itself to the task of trying to eliminate these misconceptions. In a sequence of six chapters the author reviews the New Testament evidence under the following headings: The Need for a Restudy of Repentance, The New Testament Emphasis on Repentance, The Implications of Repentance, The Mind

¹ Books reviewed or noticed in these pages may be secured through the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.

of the Flesh and the Mind of Christ, How Repentance is Produced, The Meaning of These Things for Preaching. The author interprets repentance quite aptly as a "pilgrimage from the mind of the flesh to the mind of Christ." He marshals his evidence from every nook and cranny of the New Testament, but with an eye single to his fundamental purpose, namely, to prove that repentance implies nothing less than the complete renovation of the mind, heart, and will—what Coleridge called the 'transmutation' of the individual.

A few quotations will indicate the importance of this study and its relevance to our times. On page 18 Professor Chamberlain writes, "It is supremely important that we understand this doctrine as we look ahead to rebuilding civilization. It will do us little good to 'win the war' if we go on doing things that provoke wars. Scientific and industrial achievement will make each succeeding war more terrible than its predecessor, unless we learn to live together. The New Testament idea of repentance offers the solution." On page 216 we read, "If we preach repentance as a paroxysm of sorrow for our sins, we shall not catch the ear of our generation, except for a passing interest, nor shall we preach New Testament repentance. If we say to our generation that the Christian faith calls for a complete metamorphosis of mind, heart, and will, for a new world outlook, we shall get a hearing from those who think seriously."

The preface states that this work is based largely upon the Smyth Lectures, delivered by the author at Columbia Theological Seminary in 1941. The fact that the writer drew his materials from all portions of the New Testament and presented them originally in lecture form may account for the repetition which at times seems to retard the forward movement of the treatment. The book is the work of a competent scholar who is at the same time a man of faith, alert to the needs of the church in our day. Although not addressed specifically to lay readers, it is written in a simple, effective style, and on an academic level on which even the Greekless will feel at home. It should be of special value, however, to preachers and teachers. They will find it of fundamental help to them in their ministries.

The publishers are to be congratulated on the typography and format.

RUSSELL D. SNYDER

The Christian Philosophy of History. By Shirley Jackson Case. Chicago: University of Chicago Press, 1943. 222 pages. \$2.

Dr. Case is the dean of the School of Religion at Lakewood, Florida, but is better known as the dean emeritus of the Divinity School of the University of Chicago. This little volume is at once a confession of his own faith and a summary of his theological positions. It is a swift review of the results of his extensive researches as a student of Christian history.

We live in a world that is both good and bad, full of perplexities that still challenge the skill and the wisdom of the Christian philosopher of history. Does God take any part in the affairs of the world? There have been three main answers to that question, and in three interesting chapters Dean Case analyzes the three main philosophies of history held by Christians. First there is the "providential view of history." This is the traditional Christian view that God makes history. It was held crudely by the Hebrews and the early Christians, in a more refined way by Augustine and his successors, and is held today in various forms by those who believe in a special divine revelation.

Then there is the "human view of history," which shuns metaphysical speculation and worships at the shrine of empiricism. This view began to make itself felt about a century and a half ago when the emphasis gradually shifted from the decrees of God

to the activities of men in molding the course of history. Historians were now set free for critical investigation. The key to the historical process was found in natural, rather than supernatural, causation. History began to have some practical value, and the whole question of progress made its advent.

And finally, to offset the cult of progress, the twentieth century has brought forth a "revival of historical dualism." This is a cult of crisis, a strongly reactionary type of thinking which casts grave doubt on the unity and continuity of the historical process, and, according to Case, leaves no room at all for God's participation in human history.

In the remaining three chapters the author sets forth his own philosophy of history. He would liberate the past from bondage to all the foregoing hypotheses. He argues for the continuity of history from the spiritual capacities of man, his powers of thought and choice and decision. This Case calls "the religious meaning of the past." God accomplishes His will in the world through good men. The remedy for present ills is for good men to pursue more strenuously a righteous way of life. And the righteous way is to be ascertained by studying "the inexorable laws of nature, . . . the moral and spiritual ideals that ever surge up within the spirit of mankind." So the volume points up to a call for a more persistent and intelligent and devoted activism on the part of good men. Also we must be optimistic and patient, for "God is not pressed for time."

It is gratifying to have Dean Case's fundamental ideas summarized in such brief compass and in such readable style. The several bibliographies also will be useful to the general reader. Case's writings always provoke thought. We need only to note here that in this latest volume he holds consistently to the positions taken in his trilogy on Jesus and his other writings. He does not accept the supernatural in the ordinary meaning of that word. In rejecting the providential view of history, the traditional Christian view, he arrives at a philosophy of history which he may call Christian but which is in reality thoroughly humanistic.

ABDEL ROSS WENTZ

The Interpretation of History. By Jacques Barzun, Hajo Holborn, Herbert Heaton, Dumas Malone, George La Piana. Edited with an Introduction by Joseph R. Strayer. Princeton: Princeton University Press, 1943. 186 pages. \$2.50.

This is the fourth volume in the current series known as "Princeton Books in the Humanities." The other three are *The Meaning of the Humanities*, *The Intent of the Artist*, and *The Intent of the Critic*. In this new volume we have a brief essay by each of six distinguished historians. Together they set forth the intent of the historian, how he should proceed in his effort to make available to laymen the products of scholarly research, what results may be expected from this effort, and how these results are modified by other interests and beliefs in his readers. History is a humanizing study. It should enable us to live more intelligently in the world of today. To that end it must be presented not only with learning and honesty, but also with imagination, human sympathy, and insight.

Professor Barzun writes on "History, Popular and Unpopular." He is concerned with the gap between scholarly history and the history that is remembered and used by the average man, and he pleads for history as an applied art. Professor Holborn writes on "The Science of History." He describes the principles that guided the two great pioneers in historical method, Thucydides and Ranke. Professor Heaton discusses "The Economic Impact on History" and riddles the ideas of economic determinism. He warns against the overemphasis of any single aspect of social activity. In Professor Malone's chapter on "Biography and History" we have a description of the various

forms of biography, the difficulties that attend the study of this individualized history, and the special values that grow out of it, particularly in providing "clues to the unsolved mystery of leadership."

The last chapter is by Professor La Piana on "Theology of History." He means a theistic philosophy of history. "Theology of history proudly claims to know and to possess the monopoly of the plans of God for the world and has enshrined those plans in the un-Christian sanctuary of the old myths." These myths are four, and one by one Professor La Piana exposes and discards them for elements more modern and more "Christian." The myth of a divine revelation has been superseded by modern science and philosophy. The myth of the fall of mankind and redemption has been superseded by the modern idea of the indefinite progress of mankind. The myth of the divine authority of kings or popes has given way to the principles of popular sovereignty and modern democracy. And the myth of a chosen race or a divine institution, such as the church, has yielded to the ideas of internationalism and the brotherhood of man.

To the average reader this volume of disconnected essays will suggest the variety of ways in which the learned historian may communicate history to his readers. It will show how seriously the specialist in history today seeks to speak in practical terms to his own generation. It will probably stimulate him, when he reads the products of the learned scientist, always to sift the facts of history through his own judgment, to employ his own spiritual insight as a free human personality, and to draw his own conclusions with reference to his faith in a personal God, his trust in a saving Christ, and his fellowship in a holy church. We gather that this would be a perfectly legitimate "interpretation of history."

ABDEL ROSS WENTZ

Signs of Promise. By Frank S. Hickman. New York and Nashville: Abingdon-Cokesbury Press, 1943. 186 pages. \$1.50.

Dr. Frank S. Hickman, professor of Preaching and dean of the Chapel at Duke University, brings the message of his 1942 Mendenhall lectures, Depauw University, to a larger public in *Signs of Promise*. The signs of promise are not to be seen on the military battlefronts or in any of the human play upon the stage of earth's confusion, but they are set in the heavens and given visibility in the religion of our Lord Jesus Christ. Says Dr. Charles A. Ellwood in the introduction, "If one half of the Protestant clergy of the United States could be induced to read Professor P. A. Sorokin's *The Crisis of Our Age*, we might be able to do something toward the establishment of a Christian civilization in our world. For Sorokin's book has a clear analysis, or diagnosis, of the present crisis in our civilization, while the teachings of Christ furnish a clear and infallible set of principles for the building of the Christian world." Dr. Ellwood then recommends to all religious leaders the excellent condensation of *The Crisis of Our Age* made by Dr. Hickman in his first chapter. These five lectures, given under the original title of "Religion Tomorrow," proceed to push their thesis of the spiritual nature of the critical illness of our civilization, with the only promise of real hope contained in the life of God transfused through Christ into the life of mankind.

What we have here is an evangelical approach to the social problem. There is a strong Biblical basis provided throughout. The reader is not given the least encouragement to place false confidence in humanly devised social plans and schemes, or in any mere re-arrangement of economic systems. The key to our desperate situation is in the spiritual rebirth of men, which truth so completely confounded the culturally soaked soul of Nicodemus. Dr. Hickman repudiates the theological and social positions of both the Fundamentalists and the Radical Liberals for tomorrow's religion, and declares

that he, along with a host of others, is searching "for a church with all the spiritual conviction of the old fundamentalist faith and with all the freedom of the scientific mind." The final lecture presents an excellent treatment of the two great branches of the Christian church from the standpoints of an historic interpretation and the future character of the Body of Christ in relation to the world.

D. F. PUTMAN

The Survival of Western Culture. By Ralph Tyler Flewelling. New York: Harper and Brothers, 1943. 304 pages.

The author, professor of Philosophy and director of the School of Philosophy at the University of Southern California, has written several works setting forth the Christian philosophy of Personalism, and in this work he again brings to bear a strong religious faith. He faces realistically all the forces of a possible decline in civilization, does not minimize their potency, yet marshals the stronger arguments that point to the ultimate survival of western culture.

A great deal of modern pessimism has emanated from Spengler's *Decline of the West*. An oriental fatalism has settled upon us, since the voluminous work by Spengler seemed to leave no possible way out. Prof. Flewelling's aim has been to break the spell of this unnecessary pessimism, first, by pointing out the neglected factors in Spengler's theory, and second, by calling upon some of the newer concepts in philosophy and science which alter perceptibly the conclusions that may be drawn about man and his destiny.

Spengler's title was taken from the oriental concept of history as a succession of recurring cycles—of emanation, flow, and return to the great Absolute. Having chosen his theory he selected those facts which fitted into it, ignoring other facts equally important. For western civilization has had a linear development, a progressive pushing back of new frontiers, rather than the cyclic notion of the treadmill. This pioneering has developed the individualism of the west, in contrast with the absolutisms of the east. Nevertheless, oppressive absolutisms have also appeared to threaten the essential spirit of the west.

"There should be no misunderstanding of the nature of the present world crisis. It is a death battle between absolutism and individualism, between authoritarianism and democracy. The issue must now be won. The new democracy must be without the taint of the old special privilege of absolutism. It can only become so when it rises to the full recognition of the supreme and inestimable right of every person, when it discovers that governments, churches, creeds, and educational institutions exist primarily to secure the highest values in every person. The time seems propitious for this recognition since it has long been preparing in state and church and in scientific thought." Democracy, the essence of Western culture, "is a point between chaos on the one hand and tyranny on the other, and it exists in varying degrees." The chief foes of democracy have been from within. Excessive and unrestrained individualism bring chaos, or the tyranny of totalitarianism. Both need to be fought in the interest of the right of each individual to attain his fullest life.

A deadening materialism has long hung over the western world, being reflected in science, philosophy, education, morals, and international relations, giving substance to the fear of a decline of the west. But Prof. Flewelling calls for a realistic overhauling of all the accepted dogmas of materialism. We have come to the point where, disillusioned with the results of our vaunted material civilization, we must ask if the *whole* of reality has been taken into account. Thus we come upon the essential blindness of

materialism, which has dogmatically ruled out of the scientific process the one factor most important—i.e. the *person* conducting the experiment.

Science has been speaking of truth in terms of "pointer readings," as though an infallible machine has been recording an exact replica of reality. In fact, "we can never achieve an absolute truth free from and independent of our human outlooks. The scientist constructs an external world after the patterns and concepts of his own mind." When the mind was considered as part of the experiment, it was treated as a passive receiver, being acted upon by matter. Now, however, it is seen that mind is *actively choosing* its data, and in so doing becomes a part of the experiment itself. The old impasse of mind and matter, the knower and the known, is resolved. "Since he is both the subject and the interpreter of experience, a sort of dweller in two worlds of mind and matter, perhaps he is the menstruum in which the age-long contradiction is solved."

A notable contribution of the author, in searching for forces that give vast encouragement to the hope of survival of western culture, is the application of new scientific concepts to the world of human relations. For example, Heisenberg's Principle of Uncertainty has forever shattered the citadel of mechanistic determinism. Add to this Principle of Uncertainty the Quantum Theory, in which we have an intermittent and *intelligent* energy rather than a closed mechanistic system, and the result is a nature endowed with intelligence and personality in either a pantheistic or a theistic way. "The pantheistic notion would call for an equal intelligence and self-direction in every separate cell. It is less difficult to assume that the presence of intelligence is the result of a higher personality capable of reviewing the whole process" (p. 202).

Since personality is the cue to the entire universe, and since man shares with the Creator in both knowing and directing the trends on this planet, a new appreciation must be placed upon man. That appreciation of the worth of the individual has been the cornerstone of western culture and must never be lost sight of. "Democracy can survive only through the widespread belief in the ultimate and supreme worth of the person."

In the closing section the author reminds us that with the revolution in scientific theory there is coming a new estimate of the importance of the *person* in any proper view of reality. "Mind, purposive thought, understanding, and creative will must come to be acknowledged as themselves portions of reality. They will be seen as the most important clue to the solution of the secrets of nature when the present mania of materialism shall have passed away. These are some of the possessions of the present which make for the rise of a new civilization. No age or period that can claim them can be truly said to be in decline."

Speaking as a Christian prophet of that new civilization, Prof. Flewelling calls for "a genuine repentance." "We need not so much a new organization as a new soul." We have new and vast forces at hand to enable us to make a wise choice—forces of the mind, spirit, and the social will. Upon that choice depends our survival or decline.

FRANK B. HERZEL

The New Order in the Church. By William Adams Brown. New York and Nashville: Abingdon-Cokesbury Press, 1943. 189 pages. \$1.50.

This little volume, written by one of the thoughtful religious leaders of our time, points out the urgent need of a better understanding between the various branches of Christendom in order that the church may approach the exacting demands of the postwar world in a more united spirit. The dedication reads: "To all who would help to make the church what God means it to be."

The book sets forth the view that "if the church is to fill its place worthily in the postwar world a radical change in its own order is necessary." "This change must consist in such a readjustment of the present administrative agencies of the church that they will represent the church as a whole, have authority to act for it in the region of common agreement, and make provision for systematic study in the region of difference."

Like all Gaul, the book is divided into three parts: The Church in the New Order; Primary Needs of the Postwar World; How a Rightly Ordered Church Can Help to Meet These Needs.

Dr. Brown believes that the World Council of Churches is the sort of organization that can serve as the organizing center of the new order in the church. The reasons are: The World Council is an engaging and fascinating ideal; it owes its existence to the direct action of the churches.

The writer cherishes denominational self-consciousness, even though he is compelled to admit it has been a major obstacle to united action. He does not ask that we shall love our own branch of the church less, but that we shall see our own denomination in "its true setting as an essential element in that larger whole in which Christ lives and works today. When the time comes when the thing which is done for the church as a whole arouses more denominational pride than that which is done for the denomination as such, the victory will have been won."

Dr. Brown pleads with the ordinary Christian, as the soil out of which all good movements grow, to cultivate the desire for a larger church fellowship. "Whether we think of the World Council, or the Federal Council, or the denomination, or the local church, we are brought back at the last to some man or woman on whom rests the responsibility of leadership. . . . When such a leader will appear there will be many in every country and in every section of the church who will be eager to follow."

The book is well written and handles delicate problems with frankness and sympathetic tact. It will be thought-provoking to all earnest, serious minds.

G. MORRIS SMITH

The Christ We Know. By Lars P. Qualben. New York: Thomas Nelson and Sons, 1943. 169 pages. \$2.

This volume embraces a series of fifteen brief meditations on the Person of Christ based on the Prologue to the Gospel of John (1:1-18). The author is a churchman and a scholar who has to his credit a number of books, notably *A History of the Christian Church*, which is widely used as a textbook in the field.

In this new work he reveals his skill also in the exposition of Scripture. Approaching the subject through the high perspective of the writer of the Fourth Gospel, whose motive in writing was "that ye might believe that Jesus is the Christ, the Son of God. . .," he sets forth the Incarnate Saviour in such Scriptural patterns as the Eternal, the Word, God, Creator, Life, and Light. By the use of simple diagrams and apt illustrations from modern science he unfolds the meaning of Scripture in a very lucid manner.

No one can read this book without realizing something of the inexhaustible riches revealed in Christ Jesus.

E. E. FLACK

What Matters? Thoughts About Things That Matter. By Walton Harlowe Greever. Philadelphia: The Muhlenberg Press, 1943. 104 pages. 50 cents.

The writings of Dr. Greever have certain definite characteristics. They deal with fundamental things and not surface issues; they are thoroughly clear and logical in their

presentation; they challenge the head and the heart of the reader; and they are easily readable and understandable by the average Christian.

Dr. Greever has had a distinguished career in the service of the church. We need not outline that career here. The church now knows him best as the secretary of the United Lutheran Church in America, his first election taking place in 1932. He knows what matters in the thinking of people, in their lives, in the social order, in the program of the church, and in the total work of the Kingdom.

Thirty very important matters are discussed in this small book: The Bible, Incarnation, The Christian Religion, Christian Doctrine, Grace, Faith, Prayer, The Will of God, Eternal Life, The "Real Presence," Worship, The Christian Minister, The Church, Baptism, The Holy Communion, The House of Worship, The Christian Home, Christian Citizenship, Christian Literature, Christian Education, World Missions, Home Missions, Social Missions, Giving, Old Year and New, and Death.

Each of the thirty chapters is brief, but logically outlined, and the thought clearly expressed. This little book ought to have the widest possible circulation. The pastor will discover it to be a refreshing summary of the fundamentals he must keep foremost in this thinking and preaching. The average laymen will find it readable, understandable, and challenging. It could be used with telling effect in group discussions, and we believe that many people are hungry for just that kind of discussion. It is a fine manual for the pastor to use in his adult catechetical work or to place in the hands of inquirers seeking knowledge about the things that matter.

We believe that Dr. Greever has made a very valuable contribution to the worthwhile literature of the church. The popular price, the handy size, the vital matters so helpfully presented, and the fine arrangement of contents should give this book a very wide and generous distribution.

P. D. BROWN

The God of the Bible and Other "Gods." By P. E. Kretzmann. St. Louis: Concordia Publishing House, 1943. 195 pages. \$1.50.

The professor of New Testament Exegesis and Comparative Religion at Concordia Seminary has written a book that attempts to counteract the influence of the theory of evolution in the field of comparative religion. Students of comparative religion have frequently claimed that monotheism is the peak of an evolutionary development that started with animism. They have generally denied an original revelation (cf. E. B. Tylor, et al.). Dr. Kretzmann proposes that religion began with a divine act of revelation and was originally monotheistic. Animism and polytheism are therefore degenerations of the original monotheism. In propounding this thesis the author follows the brilliant investigations of Father Wilhelm Schmidt of Vienna and of Professor Samuel Zwemer of Princeton. The work of these men has seriously upset the evolutionistic theories as far as the origin of religion is concerned.

Based upon the idea of an original monotheism, the stated aim of the book is to prove the absoluteness of the Christian religion. "For the one true religion, which now bears the name Christian, was and is not the product of any kind of evolution" (p. 193).

In order to prove his point the author divides his field into eight groups: Ancient Pagan Religions, The Religions of India, Buddhism, The Religions of China, The Religions of Japan, Mohammedanism, Judaism, The God of the Bible. He examines each group and finds that in each of the religions, even the most primitive, the monotheistic principle is fundamental and that it persists in the developed form of religion in

practically every country and race (cf. p. 31). However, in all non-Christian religions the "fundamental monotheistic principle" has been unable to prevent degeneration into pantheism, polytheism, and even devil worship. "Reasonable as monotheism is from the standpoint of those who know the truth . . . it is definitely established in the history of religion that man prefers to be unreasonable in religious matters" (p. 61).

From this point of view Dr. Kretzmann finds Buddhism "hopelessly inadequate even from the standpoint of ordinary human intelligence and common sense" (p. 86). Confucius' position is inconsistent from the standpoint of human reason (cf. p. 102). Taoism is "unreasonable" and Lao-tse's idea of god is "unsatisfactory from a rational viewpoint" (p. 112). He considers it unreasonable to acknowledge Mohammed's Allah in preference to the God of the Bible (p. 163). He deplores Mohammed's unreasonable conception of heaven (p. 165). These and other passages seem to indicate that Dr. Kretzmann's criterion for judging the various "other gods" has been, all too often, human reason. However, in his last chapter Dr. Kretzmann must admit that, as far as the God of the Bible is concerned, there are "many points which reason cannot follow, which are above and beyond reason" (p. 183).

The above-mentioned statement reveals the fundamental weakness of Dr. Kretzmann's criterion for judging the conceptions of god as presented by the various pagan religions. The absoluteness of the Christian revelation cannot be established on the basis of its conformity to reason. Sin has set definite limits to the reliability of human reason (cf. I Cor. 1:18-29; Heb. 11:3; Formula of Concord 592, 17). We know that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him" (I Cor. 2:14). Furthermore, the absoluteness of Christian revelation cannot be established on the basis of the cultural, social, and moral values of the Christian religion. Important as these matters are, they do not establish absoluteness. The absoluteness of the Christian revelation is based solely upon the faith in the truth of God's revelation in Jesus Christ. Only if we believe that Christ is the Way, the Truth, and the Life, and that no man comes to the Father except through Christ, can we claim absoluteness for the Christian message. It is quite probable that Dr. Kretzmann would agree with this statement; however, in his book he fails to examine the "other gods" from this basis. His appeal to the reasonable character of the faith in the God of the Bible weakens the Christian argument against the pagan religions. In the discussion with the non-Christian world we must never boast in our intellectual superiority. For whenever we speak of the reasonableness of Christianity we make sinful man the standard of reference for faith. In every discussion with the non-Christian world we can only proclaim our faith in the absolute truth of God's revelation in Christ. Christ alone is superior to all religion. He alone judges pagan religion as well as much that is degenerate in our empirical Christianity. For all of us, non-Christians and Christians alike, are subject to God's holy will and judgment. If we realize that, we shall never boast of our intellectual or moral superiority, even in the field of religion. For we know that we all live by divine grace and forgiveness. "That according as it is written, He that boasteth let him boast in the Lord" (I Cor. 1:31).

To all who are interested in a short, precise, and popular review of the "doctrine of god" as held in the various religions, and in an intelligent defense of an original monotheism, Dr. Kretzmann's book will be helpful. But for those who are concerned about the Christian attitude to the non-Christian religions, especially from the missionary point of view, we recommend Dr. Kraemer's excellent book, *The Christian Message in a Non-Christian World*. It is still unsurpassed.

GEORGE W. FORELL

The First Hundred Years, Roanoke College, 1842-1942. By William Edward Eisenberg. Salem, Virginia: Trustees of Roanoke College, 1942. 511 pages. \$3.50.

Roanoke College at Salem, Virginia, celebrated its centennial last year with worthy ceremonies. One feature of the celebration, the one that will prove of greatest permanent worth, was the publication of this stately volume of history. Attractive in appearance, comprehensive in scope, accurate in its information, readable in its style—the book is another fine contribution to the expanding shelf of volumes that present the story of Lutheran colleges and seminaries.

The author graduated from Roanoke College in 1925, and he writes the life story of his alma mater with the enthusiasm and affection that is so characteristic of Roanoke alumni. He is at present the pastor of College Lutheran Church in Salem, and so he is in a position to know the institution intimately and to set forth its contribution to the Lutheran Church in general. His narrative is based on the results of long and thorough study of the sources, and we are assured of a full and trustworthy account. He has laid special emphasis on reader-interest, and his imaginative style carries the reader along with eager attention from beginning to end.

First we have a description of the frame-work and perspective, the educational situation in the South a hundred years ago and the need for a Lutheran institution in Virginia. Then we follow the feeble beginnings of the school as the Virginia Institute in the Augusta County home of the Rev. David F. Bittle. It began in 1842 and was incorporated three years later. When it was five years old "a Newtown wagon" quietly carried it to Salem in Roanoke County, six miles from the present site of Roanoke. There it entered both the highway of geography and the highway of Lutheran educational history. Chartered as Roanoke College in 1853, it began its new career with Dr. Bittle as the first president, with three other teachers, with thirty-eight students, and with one small building. It had the special care of the Virginia Synod.

A chapter entitled "David Bittle Wins a War" tells how the college continued to eke out an existence, though very barely, through all the tragedy and disaster that the Civil War brought to Virginia. The brief and not too happy presidency of Dr. T. W. Dosh, 1877-78, is called an "Indispensable Interlude." Then came the long and prosperous "Era of President Dreher" from 1878 to 1903, which bore the "unmistakable marks of a man of broad learning, of liberal culture, and of social attainments," and which brought to Roanoke wide influence and attracted a high percentage of foreign students and aboriginal Americans.

The presidency of Dr. J. A. Morehead extended from 1903 to 1920. It was a period of expanded influence, additional buildings, and enlarged student body. The reader's admiration for Dr. Morehead is heightened by the special chapter on "The Elson History Controversy." The work of the present President Charles J. Smith is told in two significant chapters: "Endowment Comes At Last" and "Renaissance Under President Smith."

During the first century of Roanoke College more than fifteen thousand students have come and gone. They have entered every worthy profession, and today they live and labor in practically every corner of the earth. The reader comes to the end of this engaging narrative with a high appreciation for the splendid role that Roanoke College has played in the history of education and the Lutheran Church, with a sense of having walked for a while with some of the really great personalities in American history, and thoroughly agreeing with the author that today "the college stands better prepared than ever before to serve the nation in the present crisis and to assume her full share of the common responsibility."

ABDEL ROSS WENTZ

The Years of Our Church. By Clarence J. Carlsen. Minneapolis: The Lutheran Free Church Publishing Company, 1942. 221 pages. \$1.

The year 1943 has been designated as the one-hundredth anniversary of organized church work in America by Lutherans of Norwegian descent. The Lutheran Free Church, some of whose people and congregations can trace their origins back to the earlier stages of Norwegian immigration to this country, is taking part in the centennial observance. Mr. Carlsen's book, which is a contribution to this observance, attempts to "set forth in simple language the history, the principles, and the work of our church. The volume which is herewith presented contains not a little history, but it is not a history of the Lutheran Free Church. It is intended rather as a guide to a more complete understanding of our spiritual and churchly viewpoint and of the work we are attempting to do."

Writing in an unaffected style, Mr. Carlsen furnishes us with a clear and illuminating picture of the past history and present operation of the Lutheran Free Church. This church body, which is not sufficiently known outside of Norwegian-American circles apart from associations with the names of Oftedal, Sverdrup, Evjen, Christensen, et al., can now become more intimately known with the help of this attractive little volume. The scope of the work can best be exhibited by the table of contents: Background and Beginning, Doctrines and Principles, Down Through the Years, How our Church Functions, Augsburg College and Seminary, Foreign Mission Work, Home Mission Work, Institutions and Agencies, Fellowship with Other Lutherans.

T. G. TAPPERT

Johann Sebastian Bach. By Laurence N. Field. Minneapolis: Augsburg Publishing House, 1943. 166 pages. \$1.50.

Written by a Norwegian Lutheran pastor, now professor of Hymnology and Liturgics in Luther College, Decorah, this book bears the stamp of a sincere and ardent admirer of the great Bach. It is a book that will be read because of its clear and graphic style. Written in a most interesting way, it holds the reader's attention from beginning to end. One item of novelty and charm is the series of quotations, one each at the top of every page. Being at the top, they will more likely be read, especially since they are in clear, readable type.

There are two kinds of books needed on most subjects. One is the report of research, usually dry as dust and painful to read because of the necessity of reporting detail. The other is the popular type of book, which uses the scholar's researches and makes them palatable and attractive to those not inclined to heavy reading. This book has profited by the researches of others closer to the original sources, but it has a thorough scholarly foundation.

The author mourns the fact that Bach is not better known among Lutheran church people and that his music is not found in Lutheran hymnals. That the music of Bach should be better known and more frequently sung, is beyond debate. But this singing should be by choirs. It was written in four parts for choir singing. That is where it belongs. Bach's music has no other place in Lutheran congregational worship.

Bach did not write the chorale melodies he employed. All that he did was to write new harmonies. And the compilers of our hymnals chose wisely when they did not use the complicated harmonies of Bach. Congregational hymns should be sung in unison.

Professor Field has given us a biography rather than a study of the music of Bach. All of our pastors, music leaders, and singers would profit by the reading of

this book, and would also thoroughly enjoy it. The reading will undoubtedly increase the number of those who will desire to sing Bach's music. Why is this probable? Because of the intimate relationship between Bach's music and his Christian faith. They cannot be separated.

One more comment on this book refers to the publisher's format. It is neat and attractive, makes a good impression, is set up in clear type, and shows the mind of an artist in make-up. One thing to be regretted is the placing of the pictures of St. Thomas Church and Bach's home at Eisenach on the paper cover instead of inside. But a pair of scissors can easily change that, and with a bit of paste they can be put under the covers.

Here is a book well worth several times the cost.

GEORGE JOSEPH MULLER

Getting Acquainted With God. By Robbins Wolcott Barstow. New York: Commission on Worship, The Federal Council of the Churches of Christ in America, 1943. 64 pages. 20 cents.

The devotional content of this pamphlet was first used in the home of the author, then published in book form, and now reissued as a pamphlet in order that it may receive wider circulation.

The natural place for children to get acquainted with God is in the home. The natural way for them to become acquainted with God is through the worship life of the parents. Parents seem to find it difficult to conduct family worship in a way helpful to children. Perhaps that is true because they give so little thought to the matter and manner of home worship. Perhaps the greatest value of this pamphlet is that it demonstrates what thoughtful, reverent parents can do to make family worship helpful and real to their children.

Here are fifty guides for family devotions. The general plan of each is a paragraph containing an introductory sentence or two leading up to the reading of the passage from the Bible. This is intended to direct the mind to the Word, relate the topic of the day to the Scripture lesson, and prepare the family circle to worship reverently and thoughtfully.

The Scripture quotation follows. It is taken from *The New Testament—An American Translation*, by Professor Goodspeed. This raises the subject so puzzling to parents: What translation should be used with children? In what language shall they commit the Scripture? It is not very helpful to commit the Bible passages in a translation that will pass out of use by the time the child is grown. Should the translation be that used in the public worship of the church they attend? The child is apt to be confused if the liturgy of the church uses one translation, the Sunday school another, and the family worship still another.

Following the Bible lesson comes the prayer. This is the most important item of the book. They have to do with topics that concern children. They are full of aspiration and thanksgiving. They are generally addressed to the Heavenly Father. They always end with the Lord's Prayer. The one omission is that which makes the prayer unusable to those who approach the Father through His Son, our Lord and Saviour, Jesus Christ. Jesus is mentioned. There is the aspiration to be more like Christ, but only infrequently does the suppliant come in Jesus' Name.

Notwithstanding, the book is of great usefulness to parents. It should be very helpful to teach them to pray with and for children. It should furnish material and guides for original meditations, interpretations, and prayers. It should stimulate parents to conduct family worship.

In quantities of ten it can be purchased for fifteen cents per copy. It is a timely publication for those of us who are emphasizing the importance of the home and family life. Out of this year of emphasis upon family life should come the creation of more literature of this nature for the guidance and stimulation of family worship.

H. D. HOOVER

A Guide for a Man and a Woman Looking Toward Marriage. By Roy A. Burkhart. New York: The Hearthside Press, 1943. 64 pages.

During this time of disturbed social life many marriages are hastily made. Some of these are sensible and will grow into happy relationships. Others are ill-advised and will bring disappointment. Preparation and guidance of those looking toward marriage are always in order, never more urgent than now. Such guidance is delicate and difficult. All who undertake it need instruction. Marriage can be happy. It is the one sure estate of life in which a person can be happy and reach life's fulfillment. Improperly used it is frequently the occasion of misery and suffering.

This pamphlet by Dr. Burkhart has been approved by young people who have seen and used it. The author is an outstanding counselor of young people. Many pastors have used and have been delighted with this guide. Its value and usability have been established by experience.

The topics presented are stated in the form of questions: Are you really in love? Are you ready for marriage? Can you build a true companionship that will grow with the years? Have you faced the problems of marriage frankly and with mutual understanding? Have you thought through a budget? Why you will want to go to a physician. Have you prepared for the greater sacrament of marriage? What part is God to have in building your home?

To these topics are added a marriage ceremony, in which Lutherans will not be interested, having a better one in the Occasional Services. There is a list of reference books which is well chosen from the numerous publications on this subject.

The material is well presented. It is pastor-centered. It is in the form of thought-provoking and truth-guiding questions instead of preachments. There are wholesome affirmations instead of glib advice. The reader is given methods of discovering the truth, instead of dismissed with bald statements of facts. Emphasis is laid upon the sacredness of the marriage tie.

It is a guide for young married folks as well as for those looking toward marriage. Growth is emphasized as essential. "Real love is something that should grow a lifetime." "The important thing is to keep the love Gothic, to keep it growing through a kinship of body and heart and mind and soul. . . . A Gothic lover never comes to the end of growing—moments of great peace and wonder and exultation are soon followed and lost in succeeding moments of aspiring and dreaming and struggling." Discipline and sacrifice are not overlooked as part of the growth of happy married life.

H. D. HOOVER

If They Don't Come Back. By H. Adye Prichard. New York: The Macmillan Company, 1943. 78 pages. \$1.25.

When millions are facing death and eternity an hour or a day away, our thoughts are turned to the subject of immortality. A number of books have been written on the subject. By giving some suggestions for the evidence of immortality, the hereafter, the resurrection, and how to meet the experience of death, the author aims to lighten the burden of sorrow and loss, inspire hope, remove dread and doubt, and

stimulate faith. The purpose is accomplished for those who have the faith and need encouragement, direction, and guidance.

The reading of this and other books on the subject of immortality suggests to my mind that we have given this subject entirely too little attention. We have not strengthened our faith or flooded our souls with the joy of the certainty and the blessed hope of life beyond the grave. We have robbed ourselves of a wonderful hope and a glorious destiny and the light it would shed on our pilgrim way. Now is the time to remedy this neglect.

H. D. HOOVER

Manual of Practical Church Work. New York: Lutheran Press, 1819 Broadway. 370 pages. \$2.50.

When it comes to practical matters, no one who knows the Missouri Synod will accuse it of being asleep. It is wide awake, alert, on its toes, ready to go, and going places. The volume under review, an offset printing of wisely selected practical articles that appeared originally in *The American Lutheran*, is another indication of this. Hundreds of subjects are treated, briefly, pointedly, effectively—everything from altar candles to sermon recordings for shut-ins, from stamp clubs to mission projects, from church finances to religious education. Illustrations abound. A topical index makes location easy. For the busy pastor who wants ideas, suggestions, helps, here is a book that will furnish them.

PAUL J. HOH

On Wings of Faith. Department of Missionary Education, Evangelical Lutheran Synod of Missouri, Ohio, and other States. St. Louis: Concordia Publishing House, 1943. 152 pages. Boards, 25 cents.

In eleven short, well-written chapters the unnamed author or authors have set forth selected episodes in the story of modern missions, from Bartholomew Ziegenbalg to the opening of the Missouri Synod's work in Nigeria. Approximately one-half of the book deals with this Synod's missions in India, Brazil, Argentina, China, and Nigeria. The stories, full of human interest and fascinatingly told, will appeal particularly to older boys and girls and to young people, for whom, evidently, they were prepared. Excellent mission-promotion! Congratulations, authors and publisher!

PAUL J. HOH

The Quest for Preaching Power. By John Nicholls Booth. New York: The Macmillan Co., 1943. 229 pages. \$2.

"The purpose of this book is to suggest methods by which preaching may give dynamic form to those eternally great truths for which the souls of men feel an inexpressible need." Thus does the author of this volume on preaching define his aim. He has succeeded in producing a work that is well and interestingly written, one filled with many wise counsels for the preacher. It is practical in its nature, illumined with pertinent examples, and strengthened by accounts of the procedures used by some of the eminent preachers of our own day. The ten chapters of the book deal with the usual themes of textbooks on preaching: sources of materials, sermon building techniques, style, the use of illustrations, etc. An appendix presents brief biographical sketches of six American preachers whose methods are outlined in the volume.

The author approaches the task of the preacher from the point of view of a survey made by Dr. Harold W. Ruop in which he endeavored to ascertain what is the outstanding question, problem, or difficulty that most people face in their thinking or living. "Life situation preaching" is largely the ideal presented by Dr. Booth. Naturally the preaching for which he pleads is that which fits the needs of men and is definitely related to the life of our very real world. It is pointed, practical, vital preaching. The author's insistence in his chapter on techniques that the preacher write at the start of every sermon, "My purpose in this sermon is—" is commendable. And the presentation of the material throughout the entire work is such that the earnest preacher ought to find the book very helpful and stimulating.

One misses, however, a certain note that belongs to any truly great preaching. The sense of reverence and awe, of standing in the presence of that which is deep mystery, seems to be lacking here. Preaching, for the author, is largely a matter of careful analysis, a survey of human situations, a reasoned attempt to solve the problems that the minds of men have. In the chapter "What Shall I Preach" the titles suggested seem to this reviewer to make for shallow, not for deep enduring preaching. The volume is devoted more to ethical preaching than to the proclamation of the evangel of Jesus Christ. The preacher's primary task is assumed to be that of solving the problems that vex the minds of men rather than of leading the souls of men into the presence of God. The power of the preacher seems to lie in his ability to discover, analyze, and resolve the daily vexations, rather than in his living union with God through which is communicated to men the grace of God that is sufficient for all their needs. The preacher is one who writes Q. E. D. under the theorems he demonstrates, not one who announces "thus saith the Lord."

An example of the human approach is seen in the author's reference to Dr. Ruop's classification of human problems. He presents them in the order of their importance, beginning with personality difficulties, continuing through economic distress, moral problems, etc., and coming only twelfth to "the meaning of religion, what is involved in following Jesus."

The textual method of preaching is commended because it can be adjusted to life-situation preaching. "When the mind seems sterile and sermon subjects evade capture, reference to the Bible will produce texts rich in suggestion for fresh approaches to living questions." After indicating a number of subjects as "Life Victorious Over Death," "When Life Goes To Pieces," etc., the author adds that "the advantages of interpreting such subjects through the Bible are apparent." Thus the Word of God is not the imperative for the preacher, but suitable because it sheds light on the problems he attempts to solve. The sermon is not derived from the Word of God; the initiative is in the mind of man, and the Bible becomes useful as it can make contribution to the solution which the human mind is seeking.

This approach to the preacher's task and message has a certain value, as one part of his total preparation. But, basically, it leaves much to be desired if one thinks of the preacher as an "ambassador of God, determined to know nothing among men save Jesus Christ and Him crucified."

HARRY F. BAUGHMAN

Christ and Christian Education. By William Clayton Bower. New York: Abingdon-Cokesbury Press, 1943. 128 pages. \$1.

Dr. Bower has influenced current trends in the philosophy of Christian education more, perhaps, than any other living figure. This volume is a distillation of his thinking. The reader who ponders it long and discerningly will get a brief introduction to

"what modern Christian education is seeking to accomplish and of the basic assumptions the underlie its subject matter and procedure." The four chapters were first lectures to an interdenominational convocation of ministers and to a pastors' institute. They are now addressed to the laity, especially public school authorities and teachers, although they are certainly as pertinent as ever to ministerial thinking and planning.

Chapter I, "Christian Education after Nineteen Centuries," sketches the development of Christian teaching from Jesus, who dealt with men face to face with life's issues, through historic Christianity, which concerned itself largely with the past and the future, back to modern Christian education, which is "seeking to approximate Christ's way of education." The second chapter, "A Functional Concept of Christian Education," disavows traditional education which, beginning with traditional content, seeks to imbed it and bring it to application. It favors, on the other hand, progressive education which begins with personal experience and follows the pupil's own growth as he finds insight in historical and current experience and lays his own creative plans for the future.

The third chapter, "The Bible in Christian Education," deals with the subject on which Dr. Bower has hitherto written most extensively and summarizes the point of view he expresses in the title of a former book, *The Living Bible*. Putting it in his own words: "to bring the Bible into functional relation to our present experience it is necessary, therefore, to extract the enduring values of the Bible from their concrete historical contexts so that they may be released for use in the enrichment and guidance of our own experience under the changed historical conditions in which we live."

The concluding chapter develops that newest field of Christian educational concern, "Religious Education and Public Education." Dr. Bower hopes that "a way will be found whereby no children or young people will continue to be outside the reach of religious influences."

RALPH D. HEIM

The Faith of Our Children. By Mary Alice Jones. New York: Abingdon-Cokesbury Press, 1943. 175 pages. \$1.25.

This is the second book in this area to appear within a few months. Both are worthwhile contributions toward meeting a need which has existed for a long time and evidences a growing interest in fundamental considerations in Christian Education. (See review of *Your Child's Religion*, by Mildred and Frank Eakin, in the January LUTHERAN CHURCH QUARTERLY.)

Miss Jones deals with such problems as the following: How to help children understand reverently how they came to be. How to lead them to a satisfying sense of God. How to guide them in meeting the problem of suffering and disaster. What to say when they ask why the wicked prosper while the righteous suffer. How to make Jesus real to them. What to say about questions on the future life. How to use the Bible in furthering Christian growth. What to teach about the church. How to develop wholesome habits of worship.

The author displays a more than usual grasp of theology, her point of view being, it would seem, in the neo-orthodox direction. As director of Children's Work for the International Council of Religious Education she writes out of a background of educational training and experience which makes her pen sure. Her educational outlook, of course, is progressive.

Two things are attempted: (a) To establish sound views for the consideration of readers who must deal with children's problems; and (b) to suggest wise lines of approach in teaching. Both are accomplished in a notable way. This book can be at

the head of the list of recommendations for parents, teachers, superintendents, and pastors. Everywhere Miss Jones, within the limitations of her space, goes to the heart of things in a forthright manner.

The balanced character of the book is evidenced by the treatment on the Bible. From the concluding paragraph we learn that the author would maintain the experience-centered approach but recognize the importance of thorough knowledge of the content and related matters. She writes: "We shall, then, begin with life and find in the Bible guidance for life. . . . We shall not limit our use of the Bible to those passages which afford immediate help in present experience. We shall also provide opportunity, as the children increase in wisdom and in stature, for them to explore more fully the Bible record."

As for the practicality of the book, the following are the section headings in the chapter on Jesus: Introducing the Little Child to Jesus; Teaching the Life of Jesus; The Uniqueness of Jesus; The Miracles in Their Setting; Jesus as the Great Example; The Crucifixion; Alive Forevermore. All that is followed, further, by a chapter on Children and Salvation—the first such chapter this reviewer recalls having read in recent literature.

RALPH D. HEIM

The Concordia New Testament with Notes (Pocket Edition). Edited and revised by John Theodore Mueller. St. Louis: Concordia Publishing House, 1942. 798 pages, 6 maps. \$2.

In his student days the writer of this review sat at the feet of an honored theologian who entertained a violent antipathy against annotated editions of the Scriptures. He took the position that the footnotes in such editions are frequently 'slanted' in favor of sectarian interpretations and that uninformed readers, with a superstitious reverence for anything appearing within the sacred covers, are sometimes lured into attaching divine validity to these interpretations. One hopes that this danger is no longer acute. Certainly many readers feel the need of annotated editions. *The Concordia New Testament* is designed to meet this need. Based upon the *New Testament with Notes*, published by the American Tract Society, it includes "introductions, explanations, instructions, and references." In the words of the editor, revisions "were confined to such statements as were in conflict with God's Word and the Lutheran Confessions." We are also assured that the present edition "contains nothing that is in opposition to Lutheran doctrine." The introductions are traditional, the footnotes concise and helpful. The 'instructions' at the end of each chapter provide the reader with practical applications of the salient truths in the chapter. The details of interpretation need not concern us here. The present revision is obviously issued in the hope that it will encourage our Lutheran people to study the New Testament with open ears and open hearts, so that God may speak to them through His Word. Any publication which honestly strives to accomplish this purpose merits sympathetic consideration.

RUSSELL D. SNYDER

An Historical Sketch of the Brethren Movement. An account of its inception, progress, principles and failures, and its lessons for present day believers. By H. A. Ironside. Grand Rapids, Michigan: Zondervan Publishing House, 1942. 219 pages. \$2.

The Brethren, more commonly known as the Plymouth Brethren, associated with the name of John Nelson Darby, emerged more or less simultaneously in Ireland, England, and America in the early decades of the nineteenth century and have been char-

acterized ever since by an uncompromising biblicism and literalism. Dr. Ironside has written a full account of this "movement," including extensive citations from sources and not evading the story of divisions among the Brethren in the hope that "the portion relating to strife and dissension might prove to be salutary reading for the brethren themselves, and give warning and instruction to other Christian groups that they may avoid the rocks which proved so disastrous to what was evidently a marked work of God."

I Pray The Mass: Sunday Missal for All Sundays and the Principal Feastsdays with a Treasury of Private Prayers. Arranged by Hugo H. Hoefer. New York: Catholic Book Publishing Co., 1942. 447 pages. 50 cents to \$3.50, according to binding.

This attractive missal for the laity of the Roman Church is distinguished by the helps which it affords for an understanding of the Mass. The text is in English throughout. For the liturgical Epistles and Gospels the text of the new revision of the Challoner-Rheims version is employed. At the beginning of the propers of the several Sundays and feasts there is a "Thought for Today," which is selected from the appointments and explained. The printing is in large type, easily read, with fine rubrication. The symbolism of the capitals is a noteworthy piece of work. One is interested to observe that for the Holy Week, i.e., from Palm Sunday to Easter Day, there are no appointments other than a "Thought for the Week—Cross is a Blessing": this omission is probably cared for by the special manuals which are used for that time of the ecclesiastical year. The editor and publishers are to be commended for a helpful and beautiful piece of publishing.

R. G. SELTZER

A Compend of Luther's Theology. Edited by Hugh Thomson Kerr, Jr. Philadelphia: The Westminster Press, 1943. 253 pages. \$2.

In the foreword to this volume the editor explains that he has attempted to assemble an introduction to Luther's theology in the Reformer's own words. The need for such a handbook became apparent to him when he discovered that students and pastors of all denominations "do not read Luther except in secondary sources and general church histories. . . . Further inquiries among the Lutherans, who would be expected to know Luther well, showed that even here the knowledge of Luther was somewhat shallow and traditional." As a general statement this is undoubtedly true, much as it is to be deplored. The six-volume Philadelphia edition of the *Works of Martin Luther* ought to comprise the minimum requirement of readings in Luther for Lutheran students of theology who have no facility in German or Latin. But even with the Philadelphia edition available, Lutheran students could profitably use a compend of the kind prepared by Dr. Kerr, who is associate professor of Systematic Theology in Princeton Theological Seminary.

Selections from the voluminous writings of Luther—some very brief and others longer, but none more than four or five pages in length—have here been arranged in systematic order, beginning with a section on the Scriptures. Other main divisions are: God, Jesus Christ, the Office and Work of the Holy Spirit, Man, the Christian Life, the Church, the Sacraments, Christian Ethics, the Christian and the State, and Eschatology. One might quarrel with the editor's scheme, but he is himself aware that the system employed "is only an expedient, and utilized solely in the interests of clarity." One might also question the wisdom of limiting the selections to works of Luther already available in English translation on the ground, as Dr. Kerr explains, that the reader can go on to consult the full translations "for further study and verifica-

tion." It may be sufficient to observe that this procedure has compelled the editor to omit some of the most significant statements of Luther on a number of the topics chosen. This is the case, for example, in the subdivision on marriage, where Luther's *Vom ehelichen Leben* is not represented because it has not yet been translated; in the section on revelation and the Bible, where important differences between Luther and Calvin hardly emerge (cf. also pp. xii ff.); and in the subdivision on the missionary message of the church, where popular fallacies concerning Luther's views might have been counteracted more pointedly. But, of course, it is not to be expected that everyone will agree on the selections included in any anthology.

What is more important is that Dr. Kerr has undertaken to prepare such an anthology and that he has done it so well. This work has been compiled with care and sympathy. Both students and pastors will find it attractive and helpful to supplement their readings in monographic literature and in the works (by T. Harnack, Köstlin, R. Seeberg, E. Seeberg, etc.) which attempt to reconstruct Luther's theology on the basis of an examination of all his writings. It is an introduction which, because it retains the flavor and vigor of the Wittenberg Reformer, should stimulate the reader and student to further excursions in the untranslated as well as in the translated writings of Luther.

There are a few slips which the average reader will himself be able to correct.

T. G. TAPPERT

Lutheran Confessional Theology. A Presentation of the Doctrines of the Augsburg Confession and the Formula of Concord. By C. H. Little. St. Louis: Concordia Publishing House, 1943. 185 pages. \$1.25.

The scope of this work is indicated in the subtitle and the manner of treatment is described by the author in his preface: "The author's endeavor in this work is to present the doctrines of our confessions in so simple and brief a manner that they may be understood not only by our pastors, but also by the laity of our church. For this reason all purely technical terms are avoided as far as possible, and the principal points in each Article are concisely and popularly presented. Each doctrinal statement is fortified by Scripture passages that prove the doctrine to be the very teaching of Scripture itself." Only two observations need to be added. The first is that the tone of the work is uncommonly objective in the sense that the relativities of history do not obtrude themselves upon the reader. The second is that Dr. Little (professor in the Theological Seminary at Waterloo, Canada) found it desirable to add a supplement in which the pope is declared to be the Antichrist and in which the "plenary, or verbal, inspiration of the Scriptures" is specially asserted.

T. G. TAPPERT

BOOKS RECEIVED

For the information of its readers and in acknowledgment to the publishers, THE LUTHERAN CHURCH QUARTERLY publishes the following list of books received. More extended notice will be given to as many of them as space permits.

Nels F. S. Ferré, *Return to Christianity*. New York: Harper and Brothers, 1943. 76 pages. \$1.

James Gordon Gilkey, *God Will Help You*. New York: Macmillan, 1943. 114 pages. \$1.50.

A Short Explanation of Dr. Martin Luther's Small Catechism. A Handbook of Christian Doctrine. St. Louis: Concordia, 1943. 221 pages. 50 cents.

Edgar J. Goodspeed, *The Goodspeed Parallel New Testament. The American Translation and the King James Version in Parallel Columns, with Introductions and Explanatory Notes*. Chicago: University of Chicago Press, 1943. 600 pages. \$2.

George Wolfgang Forell, *The Reality of the Church as the Communion of Saints. A Study of Luther's Doctrine of the Church*. Wenonah, New Jersey: Author, Box 467, 1943. Mimeographed. 107 pages. \$1.25.

Matthew Spinka, *John Amos Comenius, That Incomparable Moravian*. Chicago: University of Chicago Press, 1943. 177 pages. \$2.

Theodore Graebner and Paul E. Kretzmann, *Toward Lutheran Union: A Scriptural and Historical Approach*. St. Louis: Concordia, 1943. 240 pages. Paper, \$1; boards, \$1.50.

Theodore W. Engstrom, *My Daily Guide*. Grand Rapids, Michigan: Zondervan Publishing House, 1943. 120 pages, 12 mo. 50 cents.

Karl Stecher, *Education for the American People*. Macon, Georgia: The Macon Press, 1943. \$2.75.

Muhlenberg's story in his own words—

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Edited and translated by
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